GRANADAS
MEDITATIONS:
Containing
Denout Exercise for
the Week,
Both for Descrings and
Exercise
Vith
A rencellent Teatist
of confederation
in galaxye

OF 7 PRAYER AND MEDITATION.

CONTAINING

foureteene Meditations, for the leven dayes of the Weeke: both for Mornings and Evenings.

Treating of the principall matters and holy Mysteries of our Faith.

Written by F. Levves de GRANADA.

LONDON,

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1633.



TO THE RIGHT
WORSHIPFVLL MY
much honoured friend, Sin
CLEMENT GOTTRELL,
Kingshier Groome-porter to the
Kings Majesty: E. A. wishesh all
happiness, both here, and
hereafter.

SIR,

Aving received divers favours from you, not knowing how to make any part of fatisfaction:

make bold to offer to your ew, this Booke of Prayer and deditation, aprly fitted for the yen dayes of the Weeke, both or Morning & Evenings: which reditation troate of the chiefe and principall matters and holy ysteries of our Faith and Re-

A 2 demption i

The Epistle Dedicatory.

deseption: They were long fince written by a famous Divine, F. Leves de Granada (a Portugall) And for the heavenly Confolations and Considerations therein contained, Translated into Engliff, for the profit & comfort of all Christians, that shall practice them in their lives and converfations: I most humbly befeech you to youch fafe (at your convenient leasure) to peruse them; and I make no doubt but you shall find them very profitable to the comfor of your foule. So leaving to be by attead out (defring you Worth ps continuing favourunto me) I will you long life and health in this World, with in create of much worthip comfort and joy : and in the other, eternal felicity. And so I relt

Tour Worships alwayes to be commanded,

EDVV. ALL-DE

THE AVITION

Argument of this



Rayer (so define it properly) is a passion mee make unio dinighty God, for fuch things as are appertagning to our

falvation. Howbeit, prayer is also taken in another more large sense; to wit, for every lifting up of our beart unto God. And according to this definition, both Meditation and Contemplation, and every other good thought, may be also called a Prayer. And in this sense we do non signification and Consideration of their Booke, is of Meditation and Consideration of things appertaining to Almighty God, and of the principal mysteries of the Catholike saith,

The very ibing that moved me is treate of this matter, was for that I

3 Isnder-

> ed II al

that prays

Another definition of Prayer.

The great burt that commetb by want of confidera-Siots. Ier. 12.

understood, that one of the principall causes of all the evils that be in the world, is the want of Consideration; according as the Prophet Icremy fignified, when he said: All the carth is destroyed with desclation, because there is none that minketh with attention upon the things appertaining unto God Whereby it appeareth, that the very canse of our evile, is not so much the want of faith, as the want of due consider asion of the mysteries of our faith.

The great prest of confideration.

Foreruly if there were no want in this behalfe, the mysteries of our faith bo of so great verine & efficacy; that if the very least my stery of them were considered with attention and devotion, even the lame would be a great bridle and redresse of our life. For who would ever goe about to commit any sin, if he considered that Almighty God died for sint and that herunisherh fin, with terpetuall banishment out of the Kingdom of hear ven, and with everlasting paines and torments in the horneble fire of hell Wierebi

The Authors Prologue

Whereby ye may fee, that although the mysteries of our faith be of very great force to encline our hearte now to goodnes: yet because there be wery many Christians, that have no due consideration of the things they beleeve, ther foreshey wonkener Juch effect in their hearts, at such my shan ries being well weighed and confiden red, were able to worke. For like an the Physicians affirme, that if wee will have amedicine to helpad ficks man, it is necessary that in her funk wrought & digefred in the flowarks with naturall beat, (because otherwise it shall not be any profit to bim at all:) even so also, if we will have the mysteries of ear faith to be profitable & healthfull unto our soules, it is requisite they be first wrought, and digested in our hearts, with the heat of Devotion and Meditation; because otherwise they shalpresit me very little. And for want hereof, me Seethar many Christians, which are very whole and found in matters of faith, be yet in their lives verylicen-

The canse of error in ouy life.

t io m

because they doe not consider, and weigh the whole mysteries which they below and so they keep their surbweit were fast locked in a corner of a chest, or as a sword in the subberd, or as a medicine in the Apotheenries shop, and use not the benefit thereof for such purposes as it serves to

They beloeve generally, and as it were in a fardle or grosse summe, all such things author Catholike Church beloeveth. They beloeve that there shall bee a judgement: that were shall be paines for the wicked, and glory for the good; but how many Christians shall ye find, that do consider after what sort this udgement, these paines, and this glory shall be, with other the like circumstances?

Fens Chri-

Rians con-

lider the

myfteries

of their

faith as

they sught.

Nowthis is the cause, why the holy Scripture so earnestly commendeth unto us, the continual consideration and meditations of the Law of God. and of the mysteries thereof; which is indeed the study of true wise-

The Authors Prologue.

misedome Consider (Lpres you how instantly Motes that grown Practice and friend of God, contra mich and unio m. Saring & Principles Anim words in your hearts and carry. them bound as it were for a liene in your hands, and teach then the your Children, that they may thinke upon them. When thou thalt be fitting in thine housel or travelling in the way, when thou thalt lie downe to fleepe, prisie up in the morning think and mai ditate upon them, and write them on the Thresholds and Gates of thy Honse that thou mayest alwayes have them before thine eyes. With what more effectuall mor de could be commend uni a un the continuall medications and confider ration of heavenly things, than will these & dad leffe dorb Selomon commendate forme boly exercise unso main his Proverbs, where he exherseth un encurry the Law of Goat alwayes seek memea chaine of gold about one need a made night to get

Prov. 134

to bed with it, and in the morning fo soone as we awake, to begin immediately sa exercise our selves in the fame. Bleffed is that man, that is fo occupied. And so doth Ecclesiasticus in the 14. Chapter termet bem, when he saith : Bleffed is the man, that dwellerh in the house of wisedome, and meditateth upon the Law & Commandements of God, and exerciseth himselfe in jultice, and reasoneth of holy things by his understanding. Blefsed is he that considereth her wayes in his heart, & understandeth her secrets. He shall looke in at her windowes, and hearken at her doore. He shall abide beside her house, and fast a stake in her walls. He shall pitch his Tent belide her.

Ecclus.

14.

Now what other thing may we infer of al this, but that the holy Ghost intendeth by all these Metaphors, to expresse unto us the continuall exereise and consideration, where with the just man is alwayes occupied, in searching The Authors Prologue.

searching the worker and wonders of Almighey God And for this very cause, among the praises of the pife man, this is put for one of she most principal; that his exercise is to meditate upon the Law of the Lord, day and night; and that he in always coverfant inthe secrety of Rarables: gruing sa hereby is understand, that all his trade and converfation wiff be in fearebing, and medical ing upon the feerers and wonderfull worker of Almighty God And even for this very came also, were shofe my flical beasts of Ezechiel represented unia us with somany eyes; to fignificanto us, that the uft man Nandoch in greater need of the continual confideration. & fight of sparitually bings, than of a number of other exercises. By this therefore we seeplainely, what great need we have of this holy exercises, and confequencly, som blindly is foulely they are deceived; that either despise or make little account of the boly exercise of Prayer

Pal.1. Ecclus.

Ezech.I.

July 1987 L

the second

and Meditation; not considering,

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contemme that thing, which the holy Ghost hath, with so great instancy, commended unto us. I wish that such persons would read those sive Bookes of Consideration, which S. Bernard wrote unto Eugenius; and there shall the sperceive, of how great importance this holy exercise is, towards the obtaining of all vertues.

Now for this cause many zealous and religious persons, understanding what great and inestimable fruit enfueth of this godly meditation, have gone about to exercise themselves ordinarily therein, and have appointed, every day, certaine speciall times andhoures for the same. Howbest oftentimes they ware cold, and give over this holy exercise, by reason of two difficulties they finde in it. The one is the want of matter and of considerations, wherein they may occupy their cogitation at that time. And the other is the want of fervency and devotion, which is very requisite to accompany this holy exercises in cuse

Two diffisulties me the exercife of Prayer and Meditati-

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The Authors Prologue.

me mind to have any fruit and commodity thereby. In stead whereof
they finde many times great drives of heart of withall, a great combate
of divers and sundry thoughts. For
remedy of which two incoveniences,
I have ordained this present Bookes
which is devided that two principall
parts.

The first part, for remedy of the first inconvenience, treateth of the matter of Prayer, and Meditation; wherein are contained 14. Medications, serving for all the seven dayes of the weeks, both in the Mornings and Evenings. And these Meditations doe containe the principal places and my steries of our faith, & especially the confideration of those mysteries, that are ofmost force and power to bridle our hearts, and to encline them to the love of feare of God, and to the abborring of sin. In like manner there are set out the frue parts of this exercise, which be, Preparation. Reading, Meditation, Thank f-giving, and Perition, which is denesso this !

The order and diviff on of the contents of this Book

The first part of the Booke.

this endithat a man may have great variety of matters, wherein to occuphis beart, wherewith to procure and fir up the heate of devotion, and with all, wherewith to illuminate and instruct bis understanding with divers confiderations and instructions. Besides this, there is also treated therein, of sixe kindes of things that are to be considered in every one of the poims of the Paffion of our Saviour; char both they and all the rest, snayminister unto us more plentifull mateer for meditation. These three things are fet forth in the first part of this worke, for remedy of the first enconventence.

The second part of this Booke.

The second part, for remedy of the fecond inconvenience, treateth of shese things that doe helpe us unto devotion, and likewise of those that doe hinder in from the same It treateth alfo of the most common temptations, that are mont to molest devont persons. Moreover, there are given certaine advises to be a direblion unto us, that we erre not in this The Authors Prologue.

way. These foure Articles are set ont in the second part of this Booke.

Peradventure the Christian Reader will be offended with the length of the Meditations, which we have here let forth for the seven dayes of the weeke. Howbeit, for this I have. many answeres. The first is, considering that in these Meditations is treated of the principallmatters and my steries of our faith, (the cosideration whereof is of so great importace, for the due ordering and reforming of our life) it behoveth me therefore to enlarge my stile (in these maisers. especially) by reason of the great finit and comodity that may ensue unto us by the same. For in this Booke our meaning is, not only to give matter of meditation, but much more; to fhere the end of Meditation; which is the feare of God, & amedment of our life

For the procuring whereof, one of the things that most belpeth we, is the profound and long confideration of the mysteries, that are treated in these Meditations. For certainely

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The end of

meditation

is the feare

& amend-

of God,

ment of

our life.

these fourteene Meditations, be as it were so many Sermons, in which is laid (as it were) a certaine battery to mans heart, to cause it to yeeld so wuch as is possible, and to surrender it selfeup into the hands of his right-full and true Soueraigne Lord.

This mathe chiefest cause that moved me to make the Meditations so long. Besides this, I see not why the guest that is invited, should complaine that the Table is too fall furnished with many dishes, sith weekinde him not (as by the way of constraint) to make an end of them all, but onely among so winy sundry things, to make his choise of that which serveth best for his purpose.

Moreover, (that there might be the lesse occasion of complaint) I have put the summe of each Medication at the beginning thereof, to the intent, that such as minde not to pesse any further, might there have, such things briefly abridged, as be necessary for the time they intend to half until holy exercise.

to daying

car life.

LEVVES De Granady

Meditations for Munday MORNING.

Of the knowledge of our selves

This day thou wust attend to the knowledge of thy selfe, and thou must use diligence, to call to minde thy sinnes and offences. And this is the way to obtain true humility of heart and repentance, which are the swo first gates, and foundation of a Christian life.

1. Of the multitude of the simes of thy former life.

formance whereof, formance whereof, thou must thinke first of all, upon the sinnes of thy former life, and especially upon those offences, that thou diddest commit, at what time thou haddest least know-ledge

ledge of Almighty God. For if thou canst well view & examine them, thou shalt finde, that they have exceeded in number the very haires of thy head, and that thou didst live at that time, like a Heathen that knoweth not what God is.

This done, run over briefly the ten Commandements, and thou shalt see, that there is no one of them wherein thou hast not offended, more or lesse, divers and sundry times, by thought, word, and deed. Our first Father Admidid car but of one onely tree forbidden him, when he committed the greatest sin of the world: but thou hast set thine eyes & hands infinite times upon all sinnes.

in like manner run over all the benefits of Almighty God, and al the times of thy life past, and consider wherein thou hast employed them. For a smuch as thou must undoubtedly give an account (at the very houre of thy death) of all

Munday Morning.

these things, & therefore it were well done, that thou shoulds first take an account of thine own doings, and enter into judgement with thy selfe, that thou bee not afterwards judged of Almighty God.

Wherefore tel me now, wherein halt thou spent thy Childehood? wherein thy infancy? whereinthy youth? To be short, wherein hatt thou spent all the dayes of thy life past? Wherein haft thou occupied thy bodily. senses, & the powers of thy foule; which Almighty God hath given thee? to this end, that thou shouldest know him and serve him. Wherein hast thou imployed thine eyes, but in beholding of vanities? Wherein thine cares, but in hearkning after lyes? Wherein thy tongue, but per adventure in all kinde of (wearing, backbiting, and most unhonest talke? Wherein hast thou occupied thy taste, thy smelling, and l

Mat. 12, 36. Heb. 9. 27.

7.

r Cor.II.

Of mifpending thy time.

Of the bodily senses and powers of the soule

the bestfits of Almighty God.

How thou

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and thy touching, but onely in pleasures and delights, and in sensmall cand sheshly allurements?
What senesic hast thou taken by the sucraments, which Almighty God hath ordained for thy remedy and comfort?

How chankfull hast thore bene unto him for his benefits? How halt thou answered unto his inspirations? Wherein hall thou spent thy health, thy naturall forces and abilities? How hast thou employed the goods which are tormed the goods of Fortune? How haft thou used the meanes and opportunities which Alie mighty God hath given thee, to leade a holy and vertuous life? what care hast thou had of thy neighbour, whom Almighty God hath commended unto thee ? and of those workes of mercy which he hach appointed thee to use towards him? Now, what answere wiltehou make at that dreadfull day of thine account, (to wit, at the the houre of thy death) when Almighty God shall say unto thee, Give me an account of the Stemardship, and of the lands and goods that I have committed to thy charge; for now I will that thou shalt have no more to doe therewith.

O dry and withered tree, ready for the everlatting tormunts in Hell fire; what answere wilt thou make at that terrible day, when an account shall bee required of thee of all the time of thy life, and of all the minutes and moments of the fame? And adjust thy lette, which is will soncernained, come to passe; for even our Sa viour Christ himselfe (who shall be our ladge) had bplanely protelled it, and forewarhed, us he forewhand there books, if saling Every idle words than min have foken, they fluid wander an decount for wherfame in this day of judge thousartrovenis Ainspechen how untirankfull for his b. milies

mitted, fince the time thou hadst more knowledge of God.

Beondly, call to minde what Innes thou hast committed and doelt commit every day, fince the time thou art come to 2 further knowledge of Almighy God: and thou shalt finde, that evenow presently (all that know. ledge not with standing) old Adam liveth in thee, with many of thy lewd corrupt maners and ancient customes. Whereupon thou must take occasion, to runne over the negligences and defects, wherein thou dolt daily offend against Almighty God, against thy neigh bour, and against the selfe. Form eachof these points, thou ship find the file to have failed very much in tity duty. A

thouart towards Almighty God how unthankfull for his benefits Munday Morning.

how rebellious and stiffe-necked to yeeld to his inspirations, how slothfull and negligent in matters appertaining to his service: which either thou hast left undone, or else if thou hast done them, it was not with such a readinesse & diligence as the things required, nor with such a pure intention as thou oughtest to have had: but the very true cause why thou didst them, was for some other respect of worldly commodity.

Consider likewise, how hard and severe thou art towards thy neighbours: and contrariwise, how pittifull and favourable towards thy selfer what a lover of thine owne proper will, of thy self-ination, and of all thy worldly profits and commodities. Consider moreover, that whereas thou sailt in words, that thou art now converted that Almighty God, shou artiset (not-withstanding) in thy deeds very

tobe conditions design

proud,

provid; ambirious, angry, rash, vainc glorious, envious, malicious dell'cate, inconstant, light, senfull, a great lover of thy pattimes, of pleatant company, laughter, je. Aing idle talke, and of vaine bab. bling and prating. Confider also how unconstant thou art in thy good purpoles, how unadvited in ing words, how headlong in thy dieds, how cowardly, and fainthearted to doe any matter of waight and importance.

husig of the grievousnesse of sinne. cuirds th

Hirdly, when thou hast conordered in this order the makinde of thy finnes, confider in the grievon fresse the his hat thou mailt perceive his with milieries blee increased dicevery side, the which thing Hobbalt the better fee, if tho connectorhele three circumitat 203 In altrauchlannes aschoule permitted in thy formed life. To

Three cirt cumpances to be confi wit, against whom thou hast sinned; for what cause thou hast finned; and in what manner thou hast sinned.

If thou confider against whom thou halt sinned, thou shalt finde that thou hall sinned against Almighty God, whose goodnes and Majesty is infinite, whose benefits and mercies, towards mankinde doe exceed the sands of the Sea. in whom alone are al excellencies and titles of honour to be found, and to whom all duties and homages due to any creature, are due in the highest degree of bounden duty.

If thou confider the cause that moved thee to sinne, it was for a point of estimation, for a beastly delight, for a trifling worldly commodity, and for other things of no weight: whereof Almighty God himselse most grievously complaineth by one of his Prophers, laying, They have dishonsred me in the presence of my people,

Ezc.13. for

3.

But if thou consider after what manner thou hast sinned, surely it hath beene done with fuch facility, with such boldnesse, so without all scruple, so without al feare, yeasometimes with such contentation and joy, as if thou hadst sinned against a god of straw, that neither knew nor faw what paffeth in the world. Now, is this the honour that is due unto so high a Majesty? Is this the thankfulnes that thou yeeldest for his too manifold and so great benefits? Is this the recompence that thou makestunto him for the precious blood which hee hath shed for thee upon the Crosse? Is this the repayment for those lashes and buffers which he suffered for thy fake? O miserable and wretched creature that thou art! wretched undoubtedly, in consideration of that thou halt lost, and more wretched, in respect of the sinnes thou Munday Morning.

thou hast committed, but most wretched and miserable, if thou

be so blinded, that even yet for all this thou perceive not thine own

perdition and damnation.

Consider moreover; what a wonderful hatred Almighty God beareth against since, and what great punishments hee hath sent upon the world for the same, that thereby thou maist more clearely understand, how great, and how bhominable the wickednesse hereof is, as it shall bee declared hereafter.

When thou hast considered all hese things aforesaid, the next oint is, that thou thinke of thy life as basely as thou canst possibly. Thinke that thou art no better then a very wavering Reed, which is blowne up and downe with every light blast of winde, without rength, without firmnes, without stay, and without any manner of being. Thinke that thou art a

think very basely of our selves.

B 2

Lazarus,

Lazarus, that hath laine dead foure dayes together, and that thouart a stinking and abominable carkas, so full of wormes, and of so vile a stench, & savour, that so many as passe by thee, doe stop their notes, and thur their eyes, that they may not behold thee.

Thinke with thy selfe, that thou dost stink in this wife in the fight of Almighty God, and of his holy Angels: and esteeme thy selfe as unworthy to lift up thine eyes towards heaven, unworthy that the earth should beare thee, unwork thy that any creature should serve thee, unworthy of the very bread that thou eatest, and unworthy even of the light and aire that thou receivest.

And if thou be unworthy hereof, consider how much more unworthy thou art, to speake and talke with Almighty God, yea, and far more unworthy of the comfort & consolations of the holy Ghost, and of the cherishings & delights of the children of God. Account thy selfe for one of the most poore and miferable creatures of all the world, and that none doth To much abuse the benefits of Almighty God as thou doll.

Thinke that if Almighry God had wrought in Tyre and Sidon, chat is in other great sinners) hose things which hee harh wrought in thee, they would have repented ere this, even in fackgloth & ashes. Acknowledge thy elfe to be far more wicked then thou canst imagine, and that notwithstanding thou dost finke very deep into this myre, & howfoever thou imaginest thy selfe to e at the very bottome, yet maiaft thou finde every day how to inke deeper therein. Cry out therfore earnestly unto Almighty God, and say unto him, Father, I have finned against heaven, and in thy fight, and amus more worthy to calledthy Some, Cast thy telfe own proilrate with the publike finner

Luke 13.

Mat. II. 21.

Luke 15.

Luke 7. 38.

sinner at our Saviours feet, and covering thy felfe for very thame and confusion: looke with what shame a woman will appeare before hav Husband when the hath committed treason and adultery again chim, with the very same present thy selfe before that heavenly. Spouse, against whom thou hast committed so many and so Chamefull adulteries. And with great forrow and repentance of heart desire him to pardon thy sins, and offences, and that it may please him of his infinite pitty and mercy, to receive thee agains into his house.

The first Treatise of the consideration of our sinnes: wherein this former meditation is declared more at large.

THE first Table after shipwracke, (a. S. Jerome witnesseth) is true repentance. This is the first step of this ascending, and the first stone of this spirituall building. Now to obtaine this vertue of repentance (besides the grace of God, whose gift true repentance is,) it helpeth very much to consider the multitude of car sinnes, as well present, as past, and withall, the grievoushes and matice of them. For of this consideration proceedeth companction and repentance of sine, and many other excellent vertues.

Hereof commeth the knowledge of our felves, (of which
soint we mind to treat in the Meaitation next following.) Of this
confideration also commeth the
fotempt of our felves, the fearing
of God, the abhorring of sinne,
with divers and sundry other like
affections, wherein confisteth a
very great part of perfection.

Now that this exercise may be the more profitable unto thee, thou must apply and direct the same unto all these ends, & labour to suck all those sweet fruits out of

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the

Efay 38.

Of break-

demenis.

Faith.

Hope

ing the

the bitter root of this consideration.But because towards the obtaining of fuch fruits, it is needful to have the grace of God (which is principally given to such as be humble and devout) it shall be requisite for thee to desire if the Lord, this gift of humility and devotion to the end, that recolle. Aing thy selfe in the inward part of thy heart, thou maist imitate that holy King, who faid, I well regito before thee (O Lord) all the yeares of my life, in the bitternesse of my beart.

TOf the multitude of sinnes that thou hast committed inthy former life.

SECT. I.

Ow, if thou wilt know the number of thy sinnes that thou hast committed in times past, run over briefly all the Commandements and precepts of Almighty God, and undoubtedly thou

shou shalt finde, that there is Carcely a precept which thou tast not broken, nor a Commandement, which thou half not

ansgressed. The first Commandement is to Monor Almighty God, who (as S. Augustine faith) is honored with there three Theologicall vertues, with, Hope, and Charity. Now, hat maner of Faith had he, that ath lived so loosely, as if he had beleeved that all those things which his faith teacheth him, d beene stark lies? What hope dhe, that neither remembred e life to come, neither knew hat it was to call upon Almigh-God in his troubles and adver-Ries, nor yet how to put his affued trust and affiance in him? What charify had he that hath

more loved a point of honour,

nore accounted of the chaffe of

is worldly lucre and commodi-

, & more regarded the filthines

his pleasure and delights, then

B 5

Almighty

Charity.

Of disobe-

dience to

Parents.

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hath

and Magio

Of Milering and forswearing.

Of propbaming the Sabbash.

Almighty God himselfe, fith that for every one of these things he hath contemned and offended Almighty God. What reverence hath hee borne to the most high and divine Majesty, that hath bin accustomed to rend that name of fo great reverence, and to teare it in pieces, in swearing and forswearing by it upon every light occasion, and that for every trifle and matter of no importance.

How bath hee fanctified and kept holy the Lords Sabbaths. that hath gaped for those daies to none other end, but onely to offend Almighty God the more in them: touse dycing, carding, playing at Tables, bowling, and other games; to jet and gaze up and downe in the streets, to give scandall and offence to innocent yong Maidens and Virgins, and to keepe evill company and conversation.

After this, consider how from ward and obstinate thou hast bin Munday Moining.

to thy Parents, how disobedient to thy superiors, how megligent in over-feeing thy family & fer-Pants, to instruct them in Christian religion and godlinesse stolexa ercife them in prayers, to traine them up in honesty, vertue and goodnesse, & to direct them with thy good counfell and verticus xample, in the wayes of Godba As for the hatred, displeasures, tudges, passions & desires of reenge which thou hall had, who able to number them liAnd if beforthings can the back proffed, who is then able to declare the number of thy distionesties, and ancleannesse, wherein thou hast allen by workes words, and deares? What hat it thy heart beene But a filthy puddle, and Rinking Junghill meetifor bealtly (wine? What hath thy mouth beene but as the Prophet faith) an open epulcher, from whence have ifned the evill savours of the soule mat lie dead within thee? What

to

Eccle 23.

17.

haththink eyes beene, but (as it were) certaine windowes of perdition and death? What thing hath beene presented to the fight of thine eyes which thou haft not coveted and procured? never fo much as once remembring, that Almighty God was present and looking upon thee; and that hee had given thee an inhibition, that thou shouldest not taste of that tree. Vnto the fornicator (the wife man saith) all bread is sweet, because his apperite and greedy defire is fo unfatiable, that he tafteth all things, and findeth favour in al things, never remembring that there is a God, unto whom hee must be accountable for them.

Moreover, who is able to declare the greatnesse of thy covetouinesse, and the robberies and thefts of thy desires, which have beene so far off from being contented with that which Almighty God hath given thee, that all the whole world hath **leemed**

seemed too little for them?

And if he that desireth another mans lands and goods, bee (as in ery deed he is) a very thiefe in he fight of Almighty God, how ftentimes half thou deserved to he hanged, that in thy heart hast committed so many thests? Now, s touching thy lyes, thy back-birings, and thy rash judgements as hardly may they be numbred as he rest; for in a manner thouneer hadst scarcely communicated with others, but that the principall part of thy talke, hath beene of other folkes lives, without sparing any order or estate whatloever.

This is the maner of thy keeping of the Commandements. Looke therefore diligently into the whole estate of thy life; consider the pride of thy heart, how great hath it beene? Thy defire of honour and praise how far bath it extended? Thy presumption, thy estimation of thy selfe, and

... Now what shall I say of the vaine-glory and lightnesse of thy heart, hith that even a light feather in thy Cap, or a strange paire of hose on thy legges, or a gard of velvet upon thy Cloake, or a few filke cuts and jags, have bene able to make theesto strout, jet, and advance thy felfe; very prondly, fondly, and Peacock-like in the streets, yea, and to make thee defirous to bee gazed upon of all men? What stepshaft thou made? What worke thaff thou done? What word hast thou spoken, that hath not beene fer forth with vanity and defire of thine owne estimation?

convertation, thy Table, thy bed, thy entertainment, to be short, in a manner all thy dealings and demeanours, shave savoured of pride, yea, they have beene wholy clothed with meere vanity. Fur-

thermore, thy anger hath bir like a savea Scrpent, thy gluttony like a ravening Wolfe, thy floth like alazy Affecthy envietar passing any gi-

Munday Morning.

per. And herein finally fit hou do wel consider thy selfe) thou shalt find that thou hast gone very far wandring out of the way, and li-

ther-1

wandring out of the way, and of misconfider, likewise of the length of mis-

and not onely of them, but also an all the gifts, graces, and benefits that Almighty, God hath given thee, and consider after, what fort thou hast imployed them, and undoubtedly thou shalt find that of all these things wherewith thou shoulds have done the more service unto him, who is the given of them all, then hast made wear pons, and instruments, where with all to offend him the more.

Herein has thou consumed thy strength, thy health, thy substance thy life, thy understanding thy memory, thy will thy sight; thy tongue, thine cares, thy hands,

using thy
senses and
benefits of
Almighty
God.

hands, and all the rest.

These and many other worse wicked acts, hast thou committed in thy life past; wherefore thou mayst very well say with that great sinner, who as he was a great finner, so was hee also a repentant sinner) I have sinned (O Lord) above the number of the fands of the Scas, my transgressions O Lord, are multiplyed, my offences are exceeding many: And whereas there was so many things, that might somewhat have brideled thee, and made thee afreid of Almighty God, as the multitude of his benefits, and his exceeding great goodnesse and justice: yet for all his benefits thou wouldst never acknowledge him, nor for his goodnesse love him, nor for his justice feare him; but utterly forgetting all these things, and closing fast thine eyes from beholding them, as one that had bin stark blind, thou hast wilfully wallowedthy selfe in all kinde of vices. Now.

Now, if it had so bene, that the commodities and provocations thou haddest to allure thee to fin, had beene great: then peradventure thy offences might have had some pretended colour of excuse: But what canst thou say for thy selfe, keing that even for trifling. matters of no importance, for childish toyes, yea many times without any commodity at all, thou hast voluntarily sinned, and (as it were) onely in meere contempt and despight of Almighty God? Other men when they fin, are wont to do it with some searc and remorfe of conscience, or at the least, when the sin is committed, they are very forry for it, But thou perhaps hast beene so blind, and so unsensible, that thou hast committed a thousand sins, without any kind of feare, or remorfe of conscience, even as thou hadst thought that there had beene no Gcd at all.

Or if thou haddest beleeved

2 Chro.

36,

that there was a God, yet thy beleefe was like unto theirs that faid, Our Lord shall not see our doings; neither shall the God of Iacob wider stand them.

This is one of the greatest wick-ednesses in all the world: for among those sixe things which (as Salomen saith) are abhord of Almighty God, one is, To have swift feet to munto doe wickednesse. That is, to have a facility and i wistness, which the wicked have in offending Almighty God.

Of the fins and defects that a man may fall into, after he is come to the knowledge of Almighty GOD.

Nthese and many other sinnes, it is certaine that thou hast fallen before thou knewest Almighty God. But after thou didstcome to the knowledge of him, (if happily thou hast yet knowne him) desire

Munday Marning.

desire him that he will a little of pen thine eyes, & thou shalt finde that even still for all this know-ledge there are many reliques of the old man, and many lebusines yet remaining in the Land of Promise, because thou hast dealt so favourably with them, and hast beene so well affected towards them.

Consider then, how in althings thou are full of defects a towithin thy duty towards God, towards thy neighbour, and towards thy selfe. Consider how little thau hast profited in the service of thy Creator, being folong a time as it is fince he called thee. Consider how lively thy passions are even yet unto this day. How little thou hast increased in vertues, & how thou hast continued evermore at: one same stay, even like an old knotty tree that never thriveth: but rather perhaps thou hast turned backward, forasmuch as in the way of God, the not going forward,

Iofu. 15.

Iudg. 1.

The not going forward in the way of God, is a turning backppard.

•

forward, is a turning backward.
At the least wise cosider, as touching thy fervour and devotion of spirit. Is it well (trowest thou) that thou art now very farre off from that fervent devotion, which peradventure thou hast had in times past?

Consider also how little forrow thou hast had for thy sinnes, and, how little love, feare, and hope, thou hast had in Almighty God-Thy little love towards him, is seene by the little paines thou hast taken for his sake. Thy little feare is perceived by the manifold fins thou hast committed against him. Thy little confidence and trust in him, is evidently declared in the time of tribulation, by the great raging stormes and troubles of minde which thou sufferedst in that tempest, for that thou hast not perfectly stayed and fettled thy heart with the Anchor of Hope.

Furthermore, consider how e-

vill thou hast answered to his Divine inspirations, how unwillingly thou hast shewed thy selfe to
receive the light of heaven, how
thou hast grieved the holy
Ghost, & suffereds him to cry and
call upon thee so oftentimes in
vaine: For in that thou are loth to
gain-say thine owne will; thou
dost gain-say and resist the will of
Almighty God. Hee calleth thee
one way, and thou followest another. He would have thee to serve
him in one worke, and thou wilt
serve in another worke.

And although thou seest cleerely what the will of Almighty God
is, yet if happily thine owne will
be set on the contrary, thou servest
him in such things as thine owne
will liketh, and nor in such things
as he would have thee to serve
him. He peradventure calleth thee
to inward exercises, and thou turnest to those that be outward. He
calleth thee to prayer, & thou givest thy selfe to reading. His wil is
that

Ephel. 4.
30.
We must
serve God
according
to bis will,
and not ascording to
our owne
will.

vill

them.

will is contrary to the will of Almighty God, thine alwayes prevaileth, and is the conquerer, and the will of Almighty God hath the overthrow.

And if perhaps thou doe any good work (good Lord) how many defects are there intermingled therein? If thou be given to prayer, how oftentimes art thou distracted, heavy, irksome, drowsie, and slothfull: without any reverence to the Majesty of Almighty God, unto whom thou speakest: and thou thinkest the time of prayer very long and tedious unto thee, and art never in quiet untill thou hast given it over, that

thou maiest attend to thy other businesses, that be more agreeable

Munday Morning.

to thy taste and liking. Now, when thou dost any other good worke, O with what coldnesse and faintnesse is it done? With how many defects and im perfections is it fraughted? If this be certaine, that Almighty God looketh not so much to the substance of the good worke that is done, as to the intention wherewith it is done, how many good workes, (I pray thee) half thou done in such sort, as they passed away pure and cleane from dust and chaffe, & that neither vanity nor the world hath plucked (at the least) one lock of wooll from them? How many half thou done, mooved only by the importunity of others, or for custome or man ners sake? How many hast thou done onely in regard of thise own cstimation and credit? How many for the plealing & liking of men? how many onely to satisfic thine owne

Elow to examine the defects and imperfections of thy good workes.

own taste and contentation? And how few hast thou done sincerely and purely for the love of God, without having some kinde of vaine respect of the world? Now; if theu consider how

thou hall done thy duty towards thy neighbours, thou shalt finde, Ofwant of that thou half neither loved them, as Almigh y God commandeth thee, nor bin forry for their adversities, as for thine own, nor indevoured to help them in their troubles, neither yet halt thou had fo much as even pitty & compalfion upon them: yea, peradventure, in stead of taking compassion upon them, thou hast disdained and grudged at their doings, though it bee certaine, that true justice taketh pitty and compassion and false & counterfeit justice disdaine and indignation. At the

least, as touching that bond of

love which the Apostle so often-

times, requireth of us, comman-

ding us to love one another, as

members

duty to-

ward thy

neighbour.

True ju-Rice taketh compassion, and faise jufice indignation.

Eph.4.4

Munday Mixing.

members of one same body (fith we be all partakers of one lame Spirit) confident how far off t half bene from having that lo How offentimes half hou omit ted to releave the poore tow the ficke to help the widow, and to bee a processon and mediator or him that could do every little for him (e) feel VV nco. how, war persons half, thou, given attende with thy words, with the deeds, and with thy anlivers ? How ofentimes half thou preferred thy elfe beforerthy equals, despited thy inferiors and flattered thy fuperiors? Cronching and creeping downe like a filly Emmet to the one fort and firouting and advanting thy selfe very proudly, like n Elephant to the others

But now, if thou wilt take a view of thy felfe, & put thy hand into thine owne botome, Ohow eprous shalt thou plucke it out gaine, and what deepe restered wounds shalt thou finde within

thee!

thee? How greene and lively shale thou finde within, the rootes of pride, the love of honor and effimation? The tickling of vaince glory, and hypocrific privily dif Tembled? Wherewith thou labourest rocover thy defects, and wouldest gladly feeme to be another maner of man, then in very deed thou art? What a lover art thou of thine own worldly gaint and commodity, and of the pleasures and delights of thy flesh whereunto oftentimes, under the colour of necessity, thou dost not only provide, but also serve: thou dost not onely sustaine it, but also pamper and cherish it with great delicacy! Againe, if one of thine equals do but take the right hand of thee or fet his foot fornewhat before thee, or sir above thee at the Table, how quickly doe the toots of crivie bad forth & shew themselves! And if another doc but a little touch thee in a point of estimation (good Lord) what's fudda

fudden and furious cholericke rage dost thou fall into the source

But among all other evils who is able to exprelle the loolenes of thy tongue, the lightnesse of thy heart, the stubbornenesse of thine owne will, and thy unconfuncy in good purposes ! How many waite and voide words doc inte from thy tongue?how much vilin and needleffe language dolt thou fondly lavilly out in a days How much dost thou babble and ralke ro the deregation and hinderance of thy neighbour, & to the praise and commendation of thy felfe? How feldom times doft thou demy thine own will, and give over che prey, whereupon in feedeth, to fulfil either the wit of Almighry God, on of thy neighbour ! fr Consider this point attentively, and thousand that the street very mare and sections, result thou half sobtained the microrio over thy felfe, and thinc owne perverle ewill e whereas in very deed, it C 2

It is necesfary to bave the villory e falues, if Wes IN THE to bee fer felly ver

was alwaies necessary for thee to have this victory, in case thou minde to be perfectly vertuous.

Now, what shall I say of thy inconstancy in thy good purposes, but (to conclude in few words) that there is no Weathercocke that so lightly turneth with every winde as thou dost, with the least puffe of every trisling occasion that is offered unto thee.

What else is all thy whole life; but very childish toyes, and (as it were) a weaving & unweaving, and breaking it at Evening; yea, and sometimes thou tarriest not so long, but changest and alterest thy determinations, if not out of hand, yet in the very same houre Now what other thing is this, but to be like unto that lunatike man mentioned in the Gospell, whom the Disciples of our Saviour could not heale, not, that his disease was so great?

In like maner, the lightnesse of thy heart, the ficklenesse, mutability, unsted fast nesse, and pusillanimity, thereof are such as they can
as hardly be expressed. For it is
manifest that thy heart changes h
and varieth into so many divers
shapes and formes, as there chanceth diversoccasions & accidents
unto it every house of the day,
and that without any summers or
constancy at all. How soone is it
distracted with every trisling bitsinesse? How lightly powreth it
out all that it hath, and how little
trouble and adversity, is able to
vexe and torment it, yea, and ut-

Munday Morning.

To conclude, when thou hast well examined and made thine account aright, & feest what thou hast, and what thou wantest, thou shalt surely finde, that thou hast good cause to bee afraid; lest all that thou hast, be but only a very deceit & a meere shadow of vertue, and even a false and counterfeit justice: for somuch as rhou hast no more in thee, but a little

C 3 trafte

lity,

Luke 18.

take of Almighty God, which may perhaps favour more of the fielh then of the spirit. And yet it may so bee, that herewith thou thinkest thy selfe to be safe and secure: yea, peradventure thou wilt not sticke to say with the proud Pharifee, That thou art not m other membe: Because they have nor that take and feeling which shou hall. Whereas on the other side, chou hast the bosome of thy foule, full of selfe-love, & of thine owne obstinate wil, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this gay thew of vertue and goodnesse, is no more in effect, but to say Lord, Lord, and not to doe the will of cur Lord: This is to imitate the counterfeit justice of the Phanifces, and to bee that luke-warme man (to wit, neither hot nor cold) in the service of God, which is spoken of in the Apocalyps, whom Almighty God vomivomiteth out of his mouth.

All these things (Christian brother) thou oughtest to consider
very diligently with thy selfe,
and to direct this consideration to
this end, that thou maiest hereby
procure for ow and grief for
thy sins, and actains to the knowledge of thine owne misery: that
by the one thou maiest desire pardon of our Lord for thine offences past, and by the others vertue and grace, never to offend
him any more.

Of the accusation of a mant owne conscience, and of the abborring and contempt of himselfe.

Sper- Haland how

A feer a man hath thus confidered the multitude of his fins, and seene himselfe, how he is on every side loden, & overcharged with the burden of the same: his part is to humble himself, and to have as great a forrow and

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compunction as he may possibly, and to defire to be cotemned and despised of all creatures, for that he hath thus dispised the Creator of them all. For the furtherance of which desire, he may help him. selfe with a very devout consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our felves, hath these words.

Lerus consider my brethren, our own great vilenesse, and how greatly wee have offended Almighty God; and let us humble our selves before him, as much as we can possibly. Let us be afraid tolift up our eyes toward Heaven, and let us strike our selves with that Publican in the Gospel, that Almighty God may takepitty and compassion upon us. Let us enforce our selves, and take armes against our owne malice and wickednesse. Let us become Iudges over our selves, and let every one of us fay within himselfe:

Luke 18. 13.

r Cor. 11.31.

Munday Morning. selfe; If our Lord hath beene so reproachfully handled for my Take, if he hath suffered so great forments & most grievous paines for the sins that I have committed, why should not I abase and despise my selfe, being the very person that have sinned? God forbid that I should ever presume any thing more of my selfe, then of a most vile and fil hy dunghill, whose horrible stench even I my selfe cannot well abide. I am he. that hath despised Almighty God. I am hee that hath fought meanes to crucifie him againe upon the Crosse: and methinketh that all the whole frame of this world, cryeth out with open voice against me, saying . This is he that hath offended and despifed our comon Lord. This is that wicked and ungrateful wretched creature, that hath rather beene mooved with the guilefill baifes of the Devill, then with the great benefits of Almighty God. This Cs

is hee that hath beene more de. lighted with the malice of the Devill, then with the bountiful goodnes and favour of Almighty God. This is he, that could never be induced to vertue & goodnes, with the fatherly loving cherish. ings, and entertainments of Almighty God, neither could he eever bee made afraid with his dreadfull & terrible judgements. This is he, that hath (so much as lyeth in him) defaced the power, wisedome, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afraid to offend a filly weake man, then the omnipotency of Almighty God. This is he that hath beene more ashamed to commit a filt by act before a rude Plow-man of the Country, then before the presence of Almighty God. This is he that hath rather loved and chosen to enjoy a little shinking dung and myre, here upon the earth, then the everla-

everlasting chiefa felicity in the Kingdome of heaven. This is he, that hath fixed his eyesupon forten and corruptible creatures, and jutterly neglected the Creator. What shall I more fay? There is nothing so filthy, nothing so abou minable, that hee hath refrained to commit in the presence of Almighty God, without having any respect or shame of to great a Majesty. Wherefore all creatures doe cry out after their manner against me, and say; This is that lewd Caytiffe that hath abuled us all, for whereas he ought to have employed us in the fervice and glory of our Creator, he hath anade us to serve the will & pleafure of the Devill: perverting all fuch things, to the injury and reproach of the Creator, as he had created for his service.

His soule was beautified with the Image of God, & he hath disfigured this divine Image, and clothed it with our vile Image

andt

and likenesse. He hath bene more earthly then the earth it felfe. more flippery then the water, more mutable then the winde, more enkindled in his appetites then the fire, more hardned then the very stone, more cruel against himfelfe then the wilde beatls. more spitefull and venemous a gainst others, the the very Cockatrice. What need I to use many words? Hee hath neither feared Almighty God, nor made account of men,& therefore he hath call abroad his poison (as much as in him lay)upon many persons, alluring them to beare him company in all his fins and wickednesse. He hath not bene content, to be himselfe alone injurious, & reproachfull against Almighty God, but would have many others also, to bee partakers and companions with him, in his finfull, wicked, and injurious doings. Now, what shall I say of his other abominable naughtinesse? His pride hath beene

beene so great, that he would not be subject unto Almighty God, nor submit his necke under the sweet yoke of his obedience, but would rather live as he himselfe thought best, and fulfill his owne will in each point, rebelling (fo much as lay in him) against Almighty God. If Almighty God did not fulfill his appetites & desires, or if he sent him any troubles or adversicies, he was in as great an anger and rage against him, as he would have beene against one of his servants. In all his doings he would be praised, as wel in the wicked as in the good, as though he had bene Almighty God himselfe, to whom onely it appertaineth to be praised in al his works, for as much as all that he doth is good, or ordained to goodnesse. What shall I say more? He hath bin more proud(in some degree) then Lucifer, more presumptubus then Adam; for they being (as they were) full of clearenesse and beauty i

beauty, had some motive, & provocations to presume of themselves, but this ungracious sinfull Cairiffe, being in very deed a filthy and stinking dunghill, what should move and provoke him to esteeme himselfe in any respect? All creatures doe there. fore justly cry out against me, and say, Come, let us destroy this wicked finfull wretch, that hath done such great wrong and villany to our Greator. The earth faith, why do I beare him? The Water faith, why doe I not drown him? The Ayre faith, why doe I give him breath? The Fire faith, Why doe I not burne him? Hell saith. why doe I not swallow him up and torment him? Alas, alas, milerable wretch that I am, what shall Idoe? Whither shall I goe, seeing all things are in armes against me?Where shall I hide my selfe? Who will receive me, feeing I have offended all things? Almighty God I have despised, the Angels gels I have made angry, the Saints I have dishonoured, Men I have offended and scandalized, and all creatures I have most wickedly abused.

But to what end doe I make so long a discourle ? for in that I offended the Lord & Creator of all things, I have also offended all creatures together in him.l know not therefore, poore wretched sinfull caitife that I am, whither I may goe, forasmuch as I have made all things to become my enemies. Among althethings that I see about mest can find nothing that will take my part, infomuch that even mine own very confcience barketh against me, and all my bowels doe accuse me, & rent me in pieces. Wherefore I will weepe continually, I will lament my wretchednesse, like a poore miserable creature, I-will never cease weeping, solong as I live in this vale of milery, I will expect, if (perhaps) my most mercifull Saviour

Saviour will vouchsafe to turne his pittifull eyes towards me. I will cast my selfe downe at his feet, and with al the humility and shame that I can, I will say unto him, O Lord, I am that great enemy of thine, which in presence of thy divine eyes, have committed most wicked and abominable offences, I acknowledge my selfe to be guilty here before thee, I confesse my wickednesse to be so great!, that although I alone should suffer all the paines and torments, that both the Devils and damned persons do suffer in hell, yet should I not be able with all this, to make a furficient fat ffaction for all that which my fins have deserved Wherefore, I beseech thee (O Lord) to cast the cloake of thy mercy over me, thy poore, wretched, and finfull creature, and let the greatnesse of thy goodnesse overcome and cover my wickednesse. Let the most sweet loving Father rejoyce at the

he comming home againe of his rodigall Son.Let the good shepeard rejoyce at the recovery of is lost sheepen Let the pictical voman rejoyce at the finding of er lost groat. O how happy and pyfull shall that day bee, when hou shalt cast thy armes about ny necke, and give me the sweet tisses of peace! Howbeit, to ob. aine this gracious benefit, I know row what I will doe, I will take Armes against my selfe, and I wil pee more cruell and rigorous a gainst my selfe, the many where wilastick and punish my selfe all maner of waies, with labours and paines, & I will despile my selfe, as a most thinking and filthy dung! hill:yea, I wil rejoxce whenloever I shall be despited and dillionou? red, howsoever the same shall happenunto me. I will be glad also, when my shame shall be difcovered and published abroad.

And because I alone am not sufficient to abhorre and despite my

selfe,

selfe, I will joyne all creatures in the whole world unto mee, and will desire to be punished & despised by every one of them, for so much as I have despised the Creator of them all. This shall be unto me a treasure, which I will very earnestly desire, namely, to heape paines and despights againstiny selfe, and to love them with hearty affection, that shall helpe me herein. All the confolations and honors of this life, shall be a torment unto me, and I will account them all to bee my most deceitfull and flattering enemies. I beloeve affuredly, that in case ! shall doe thus, I shall provoke all things (notwithstanding I have offended them) to take pitty and compassion upon mee: and that these creatures which before cryed out against me, wil now after their manner, pray and increat in my behalfe. Wherefore, I am contented, that all dishonours, reproaches and punishments, doe

un upon me on every fide, so that y them I may be brought to my nost sweet and mercifull Lord. and as for all honour, pleasure, ind delight, they that be banished iway quite from me, infomuch as he very names of them, shall no more be heard in my house. In all hings I will seeke nothing else, out onely the honour of my Lord God, and the contempt and conrusion of my selfe.

Hitherto are the words of that ancient and godly Father, which will undoubtedly be a very great helpe unto him, that that devouty medicate upo them to procure and ingender in him, thefe foure notable affections: To wit, firk. Sorrow for sinne: Secondly, the fcare of God: Thirdly, a holy hatred of himselfe: And fourthly,a desire to bee contemned and despised, for Gods sake.

Of the first affection proceedeth repentance, which washeth

away all our finnes past.

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What ef-

fects are

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and con-

tempt of

a mans

selfe.

In the second is contained the feare of God, which exclude thall sinnes that are to come.

By the third, is obtained a hatred of himselfe, against the love of himselfe.

And by the fourth, is obtained true humility, against the desire of the glory of the world.

Wholoever is desirous to obtaine these fourevertues, mult exexercise himselse in these & such like confiderations. But especially hereby is obtained, this holy hatred of a mans selfe, whose office is not onely to eschew the cherishings and delicacies of the bo. dy, and to procure to himselfe paines and labours, but also much more to despise all maner of dignity, honour, and estimation of the world, and to love al kind of contempt and dishonour for Gods sake. And this affection appertaineth properly unto humility, which is a very inward and hearty contempt, of our selves: which

contempt, commeth of the true knowledge of our selves, and of the consideration of our owne sinnes.

Munday Morning.

I speake this, to the intent, that such as be lovers of true humility, may understand, that out of this very same sountaine; from whence that water is drawne, that may cause in us an hatred and abhorring of our selves; is that other water drawne also, that sustaineth and watereth the Tree of true humility, out of which Tree all vertues docipring.

All vertucs doe spring out of bumility.

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Pfal 90

Meditation for Tuesday

Of the miseries of this life.

This day thou hast to meditate upon the condition and miseries of
this life, that thou maist by them
understand, how vaine the glory of
this world is, seeing it is built upon so meake a foundation: und
how little account a man enghite
make of himselfe, being (as he is)
subject to so many miseries.

Now for this purpose thou hast to consider, first, of the vilenesse of the original and birth of man; to wit, the matter where-of he is compounded; the manner of his conception; the griefes and paines of his birth; the frailty and miseries of his body, according as hereafter shall be entreated. Then thou hast to consider the great miseries of the life that he liveth

liveth in, and chiefly these seven

1. Of the fortnesse afthis life.

Pleff, confider how short this L'life is, seeing the longest terme thereof, passeth not threescope and ten,or fourescore yeeres. For all the rest. (if any mans life bee drawne a little longer) is but labour and forrow. And if thou take out of this the time of our infancy, which is rather a life of beafts then of menjand withall the time that is spent in sleeping, at which time we have nor the ule of our senses and reasons thou shaltified, that our life is a great deale fhorter then it feemeth untous. Refides all this, if thou compare this life, with the creenty of the life to come, that endureth for evermore; it shall scarcely sceme for much as a minute. Whereby thou maist perceive how far our of the

way those personsare, who to en-

joy the little blatt of fo short a

life; doe hazard to lose the quiet rest, of the blessed life to come, which shall endure everlastingly.

e d: Of the uncertainty of our life.

Econdly, confider have uncer-Daine this life is, (which is auwher misery besides the former) fortis nat onely of itselfewery from but even that very small continuance of life that it hath, is not affured, but doubtfull. For how many (I pray thee) do come to the age of those three searc and ten, or fourescore yeedes which welfpeak of? In how many perfons is the web cut off, even at olde first, when it is scarcely begun ad be woven? how many do passe, aidayout of this world, even in the flower, as they tearme it, of theirage, and in the very bloffoming of youth? Teknow not (laith UntoSaviour) when our Lord will come substher in the Morning, or at Name-day, or at Midnight, or at the

the time of the Cock-growing. That is to fay, ye know not whether he wil com in the time of infancy, or of child-hood, or of youth, or of age. For the benter perceiving of this point, it shall be a good help unto thee to call to minde, how many of thy friends and acquaintance are dead, & departed out of this world; and especially remember thy kinsfolke, thy companions and familiars; and fome of the worshipfull and famous personages of great estimation in this world, whom death hath affaulted and matched away in divers ages, and utterly beguiled and defeated them, of all their fond defignements and hopes.

I know a certaine man, that hath made a memoriall, of al fuch notable personages as hee hath knowne in the world, in all kind of clates which now are dead; and sometimes he readeth their names, or calleth them to minde, and in rehearfall of every one of

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them, hee doth briefly represent before his eyes, the whole trage... dy of their lives, the mockeries and deceits of this world, & with all, the conclusion and end of all worldly things. Whereby he understandeth, what good cause the Apostle had to say, that the figure of this world passeth away. In which words, he giveth us to understand, how little ground and stay the affaires of this life have: feeing he would not call them very things indeed, but only figures or shewes of things, which have no being, but only an appearance, whereby also they are the more deceitfull.

3. Of the frailty and bricklenesse of this life.

Hirdly, consider how fraile L and brickle this life is, and thou shalt finde, that there is no vessel of glasse so fraile as it is; insomuch, as a little distemperature of the aire, or of the Sun, the drinking Munday Morning.

king of a cup of cold water, yea. the very breath of a ficke man is able to spoile us of our life; as we fee by daily experience of many persons, whom the least occasion of all these that we have here rehearsed, hath bin able to end their lives, and that even in the most flourishing time of all their age.

4. Of the mutability of this life. Ourthly, consider how mutable and variable this life is. and how it never continueth in one selfesame stay. For which purpose, thou must consider the great and often alterations and changes of our bodies, which never continue in one same state and disposition. Consider likewife, how far greater the charges and mutations of our mindes are, which doe ever ebbe & flow like the Sea, and bee continually altered and toffed with divers windes and surges of passions, that doe disquier and trouble us

every houre. Finally confider, how great the mutation in the whole man is, who is subject to all the alterations of fortune, which never continueth in one fame being, but alwaies turneth her wheele, and irowleth up and down, from one place to another. And above all this, confider how continual the mooving of our life is, seeing it never resteth day nor night, but goeth alwaies shortning from time to time, and consumeth it selfe. like as a garment doth with use, and approacheth every houre neerer and neerer unto death.

Now by this reckoning, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at Noone day, and at Evening is cleane dried up? This very comparison maketh the Prophet in the Psalme, where he saith. The morning (of our infancy) passeth away like an herbe, it blossometh in the morning,

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and suddenly fadeth away, and at evening it decayeth and waxeth hard, and withereth away.

5. Of the deceitfulnesse of this life.

Iftly, confider how deceirfull Pour life is, which peradventure, is the worst property it hath; for by this meane it deceiveth us, in that being in very deed filthy, it seemeth unrous beautifull, and being but thort, every man thinketh his owne life will be long; and being so miserable (as it is indeed) yet it seemeth so amiable, that to maintain the same, men will not stick to runthrough all dangers, travels, and toffes (be they never so great.) Yea, they will not spare to doe such things for it, as whereby they are affured to be damned for ever and ever in Hell fire, and to lose life everlasting.

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6. How that little time we have to live, is also subject to many miseries, both of body and minde.

Sthis that our life is so short (as hath bin said) yet that little time we have to live, is also subject unto divers and sundry miseries, as well of the mind, as of the body: insomuch as althe same being duly considered and said together, is nothing else but a vale of teares, and a maine Sea of infinite miseries.

that most mighty King (who threw downe Mountaines, and dryed up the Seas) that on a time he went up to the top of a high Hill, to take a view of his huge Army which hee had gathered together, of infinite numbers of people: & after he had well viewed and considered them, it is said that he wept, and being demanded the cause of his weeping, he answe-

answered and said; I weepe because I cosider, that within these hundred yeeres, there shall not one of all this huge Army, which I see here present before me, be left alive. Whereupon St. Jerome saith these words: O that wee might (saith he) ascend up to the top of some Tower, that were so high, that wee might see from thence all the whole earth underneath our seet 1 from thence shouldest thou see the ruines and miseries of all the World.

Thou shouldst see Nations destroyed by Nations, and Kingdomes by Kingdomes. Thou shouldest see some hanged, and others murthered: some drowned in the Seasothers taken prisoners. In one place thou shouldest see marriages and mirth, in another, dolefull mourning and lamentarion. In one place thou shouldest see some borne into this world, and carried to the Church to bee christened, in another place thou

D 4 shouldest

shouldest see some others die, and carried to the Church to bee buried. Some thou shouldest see exceeding wealthy, and slowing in great abundance of lands and riches, and others againe in great poverty, and begging from doore to doore.

To be short, thou shouldst see not onely the huge Army of Xerxes, but also all the men, women, and children of the world, that bee now alive, within these sew yeares, to end their lives, and not to bee seene any more in this world.

2. Of the external diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

Consider also the diseases and calamities that may happen to mens bodies, with all, all the afflictions and cares of the mind. Consider likewise, the dangers and perils that be incident, as wel

of men, and thou shalt fee very envidently, the manifold miseries of this life. By the feeing where of thou shalt perceive how small a thing all that is, that the world is able to give thee, and this consideration may cause thee more easily to despife and contemne the same, and all that thou maise hope to receive from it.

8. Of Death.

Prerail these manifold misories & calamities, there succeedeth the last misery, that is Death, which is, aswell to the body as to the soule, of all terrible things the very last and most terrible. For the body shall in a moment be spoiled of all that it hath, and of the soule there shall then be made a resolute determination, what shall become of it for ever and ever-

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The second Treatise, containing a consideration of the miseries of manslife: wherein the former Meditation is declared

more at large.

TOw great the mileries are, that the nature of mankind is subject unto by reason of sinne, there is no tongue able to expresse. And therefore S. Gregory faid very well, that onely our two first Parents, Adam and Eve, who knew (by experience) the noble condition and state wherein Almighty God created Man, understood perfectly the miseries of Because, they calling to mind the felicity and prosperous estate of that life which they had once enjoyed; saw more clearely, the mileries of the banishment, wherein they remained through finne.

But the children of these out two miserable Parents, as they no ver knew what thing prosperity Munday Morning.

and good hap was, but were alwayes fostered and brought up in misery: so they knew not what thing mifery is ; because they never knew what prosperity was; yea, many of them are (as it were) persons in a meere frenzy, so far void of sense shey would (if it were possible) continue perpetually in this life. & make this place of banishment, their Country: and this prison their dwelling house; because they understand not the mileries. The factor of the tol. 10

Wherefore, like as they that are accustomed to dwell in places of unfavory and stinking ayre, do feele no paing nor trouble of it, by reason of the custome and use they have thereof; even sothese miterable persons understand not the miseries of this life, because they are so inused and accustomed to live in them. White

Now, that thou mailt not like wife fall into this foule decent not into other greater inconveniences

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Gen, 2.7.

that are wont to follow hereof. consider (I pray thee) with good attention, the multitude of these miseries. & before all other, confider and weigh the miferies that are in the first beginning & birth of a man, and afterwards, the condition and life that he liveth.

g Of the Original and birth of Man.

Obegin the matter therefore at the very original, confider first, of what matter mans body is compounded; for by the worthinesse of the matter, oftentimes the condition of the worke'is known. The holy Scripture saith, that Almighty God created man of the flime or dift of the earth. Now of all the Elements, earth is most base and inferiour: and among all the parts of the earth, flime is most base and vile. Whereby it may appeare, that Almighty God created man of the most vile & bases thing of the

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the world. In so much, as even the Kings, Emperours, and Popes, be they never so high, famous and royall, are even slime and dirt of the earth. And this thing understood the Egyptians right well, of whom it is written, that when they celebrated yeerely the Feast of their Nativity, they carried in their hands certaine hearbs that grow in mire and slimy ditches; to fignifie thereby, the likenesse and affinity that men have with weeds and flimy dirt : which is the common father both to weeds & to men. Wherefore, if the matter of which we are made, be so base and vile; whereof art thou so, proud thou dust and ashes? Whereof art thou for lofty thou stinking weed and ditty stime?

Now, as enneering the maner and workemanship, wherewith the worke of this matter is fo wrought it is not to be committed to writing, neither yet to bee considered upon, but to be passed

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over with filence and closing up our eyes, that wee behold not so filthy a thing as it is. If men knew how to bee ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to confider the manner how they were conceived. Concerning which point I will touch one point onely, & that is, that whereas our merciful Lord and Saviour came into this world, to take upon him allour mileries, for to difbharge us of them: only this was -therhing which he would in no wiserakeupen him.

And whereas he disdained not to be buffered, and spirred upon and to be reputed for the bateft of all men: onely this he thought was unfeemely, and not meet for his Majesty, to wir, if he should have bin conceived in such man--ner and order as men are. Now, as roughing the fubiliance and food wherewith mens bodies are nouMunday Morning.

rished, before they be borne into this world, it is not so cleane a thing, as that it ought once to be named. No more ought a number of other uncleane things, which are daily seene at the time of our birth.

Of the birth of Man, and of his first entry into this World.

Et us now come to the birth of man, and his first entry into the world: Tell me (I pray thee) what thing is more miterable, then to see a woman in her travel, when shee bringath, forth her child? O what sharpe agonies and bitter pangs doth the feele? What painefull toffings and throwes doth the make? What dangerous gripes and quames is shee in? What pirtiful skrikes & groanes doth shee utter? I omit here to speak of many monstrous, strange and overrhwart births. For if I should make rehearfall of them, should never make an end. And yet yet (all this notwithstanding) when the filly creature commeth into the world, it commeth (God wot) weeping and crying, poore, naked, weake, and miserable, it is utterly destitute, and in necessity of all things, and unable to doe any thing.

Other living things are borne with shooes upon their feet, and apparell upon their backe, some with wooll, other with scales, others with feathers, others with leather, others with shels; in so much as the very Trees come forth covered with a rinde or: barke, yea, and sometime for failing they be double barked: onely Man is borne starke naked, without any other kinde of garment in the world but only askin, which is all riveled, foule, and loathsome to behold, wherein he commeth lapped at the time of his birth. With these ornaments creepeth he into the world, who after his comming, groweth unto fiich such fond ambition, and pride, that a whole world is scarcely

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able to satisfie him.

Moreover, other living things at the very houre of their comming into the world, are able immediately to feek for fuch things as they stand in need of, and have ability to doe the same. Some can goe, others can swim, others can flie: to be short, each of them is able (without any instructer) to seeke for such things as it hath need of: onely man knoweth nothing, neither is able to doe any thing, but must of necessity be carried in other folkes armes. How long time is it before hee can learne to goe?and yet he must begin to crawle upon all foure, before he can goe upon two. How long time is it before he can speak somuch as one word? And not onely before he can speake, but also before he can tell how to put meat into his own mouth, unlesse fome others doe helpe him?

One

Man Wespethio Coone as he is borne into this world: but be laugheth not untill forty daies after his birth.

One thing I must confesse hee can do of himselfe, (that is) he can cry and weepe. This is the first thing he doth, and this is the only thing he can do without any tea. cher. And although hee can also laugh of himselfe, yet can he not doe it before he be forty dayes old; notwithstanding that, he is evermore weeping from the first houre of his comming into the world. Whereby thou mait understand, how far more prompt and ready our nature is to puling and weeping then to joy & mirth. O meere folly and madnefle of men, (laith a wife man) who of lo

poore, naked, and base beginning, doe perswade themselves that they are borne to be proud.

Of the body of Man.

Ow, as concerning the very body of man (whereof men) esteeme themselves to much, and take such a vaine conceit) I would thou shouldest consider with indifferent

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different eyes, what our bodies are invery deed: how gay and beautifull soever they appeare to our outward fight. Tell me(I pray thee) what other thing is the body of a man, but onely a corrupt and tainted vessell, which incontinently fowreth and corrupteth whatsoever liquor is powred into it? What other thing is a mans body, but onely a fitthy dunghill, covered over with snow, which outwardly appeareth white, and within is full of filth and uncleannesse? What muck hill is so filthy? What finke avoydeth fuch foule and filthy geare out of all his Channels, as a mans body doth by feverall meanes and wayes? The trees, the hearbs, yea, and certaine living beafts also, doe yeeld out of them very sweet and pleasant favours; but man yeeldeth and avoydeth from him, such lothsome and soule stinking stuffe, as hee seemeth truely none other thing, but onely a fountaine of all

flut-

Autishnesse and filthinesse.

It is written of a great wife Philosopher called Plotinus, that he was ashamed of the condition and baleneffe of his body, infomuch, as he was very unwilling to heare any talke of his linage and pedigree: neither could hee ever beeinduced with any perfwasions, to give his consent, that any should portrait him out in pi-Cture, saying, that it was sufficient, that he himselfe carried with him al the daies of his life, a thing so filthy, and so unworthy the noblenesse of his soule, although he were not bound to leave behind him a perpetuall remembrance of his owne dishonour.

Isidorus.

It is written also of Isdorm, that upon a time whilft he was at meat, he was not able to refraine from weeping, and being demanded why he wept? he answered: I weepe, because I am ashamed to be here feeding upon the corruptible meat of beasts, whereas I

was created to be in the company of Angels, and to feed upon heavenly food with them.

Of the miseries and conditions of this life, and first of the shortnesse of the same.

SECT. I.

A Fter this, consider the great and manifold miseries of mans life, and especially these seven, to wit, how short this life is; how uncertaine, how fraile, how inconstant, how deceitfull; and sinally, how miserable it is: This done, thinke upon the end here of, which is death.

Consider then first of the shortnesse of our life, which thing the holy man Job considered when he said: O Lord, the daies of man are very short, and thou knowest the number of the moneths that he hath to live.

We see at this day what a great matter it is for one to live threescore

Of the
Shortnes of
our left.
105.14.5.

legre & ten, or fourescore yeeres, and this is commonly the ordinary rate of mans life; infomuch as when they live fo long they account themselves not to bee evill dealt withall, as the Prophet fignisseth, when he faith: The daies of man are at the uttermest but threescore and ten yeeres, and if the strongest doe reach to sourescore, all that followeth is but lubour and

griefe.

The time infancy.

Pfal. 90.

10.

Now, if thou wilt devide this account into parts, & not reckon it thus in a groffe summe, it seemeth unto me, that thou canst not well reckon the time of our infancy for any part of our life, and much leffe the time that is consumed in sleepe, because the life of infancy, when wee are not as yet come to the use of reason (which onely sheweth us to bee men) cannot well bee called the life of men, but rather the life of beafts: even as it were the life of a yong goat, that goeth here and

there

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there skipping and leaping; especially, because we see that in all that age, there is nothing either learned or done, that may well beferme the dignity of a man.

Now, as touching the time that is spent in sleepe, I see not how it may be called the time of life, seeing the principall part of our life is, to have the use of our senses and reason, which as then both the one and the other are suspended in us, and (as it were) dead. And therefore a certaine Philosopher said, that in the halfe of a mans life, there is no difference betweene the happy man and unhappy, for so much as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleare, that if a King should be detained as a prisoner for the space of one or two yeers, we cannot say and say truely, that he raigned during that time, seeing hee injoyed not that King-

dom, nor governed the same like

a King.

The time consumed in stepe. .. of fight also For within very few daies after a man is departed out of this life, the very remembrance of him dyeth with his life, bee the personage never so great or honourable. To conclude, this life seemed so short to many of the ancient wisemen, that one of them termed it a dreame, and another (not contented therewith) called it the dreame of a shadow: seeming to him, thatil was overmuch to call it the dreame of a true thing indeed, being (as he thought it) none other then a dreame of a vaine and frivolcus thing.

Againe, if we compare the small remnant of this life that we here live, with the life to come, how much lesse will it yet appeared Ecclesiasticus saith very well, the number of a mans dayes be a hundred yeeres, it is very much Eccle. 18. Now what is al this (being com-COM

compared with all the whole Sea? And the reason hereofisevident, for if a Star (which is far greater then all the whole earth) being compared with the rest of heaven, seemeth so small a thing: how small shall this present life (which is fo thort) feeme to bee, being compared with the life to come, which shall never have end? And it (as the Astronomers affi me) all the whole earth in comparison of heaven be but (as it were) a little pins point, because the inestimable greatnes of the heavens, causeth it to seeme so small a thing, what shall this little puffe of our short life seeme to be, if it be compared with the ife everlasting, which is infinite? Vndoubtedly it will seeme nothing at all. For if a thouland veeres in the fight of Almighty God, be no more but as it were efterday, which is now past and pared with the life everlasting one, what shall the life of one but as it were a drop of water hundred yeeres seeme to be, but on ly

To compare this (mall remnant efour lifewith the life cverlasting that is to

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onely a very nothing?

And thus it seemed to the dam. ned persons, when they make comparison betweene this life, which they have left behinde them, with the eternity of the torments which they shall suffer for evermore. As they themselves doe confesse in the book of Wis dome, in these words: What hash our pride availed us, and the pompe of our riches? All these things we past away as it were a shadow that flyeth, and as one that rideth swiftly in poast, or as the Ship that passeth by the waters, and leaveth no signe where it hath gone: or as an Arion shot at a certaine marke, which so soone as the aire hath once opened and made him his way, forthwith h closeth it up againe, and it is not knowne which way it went. Even fo it fareth with us, for at that very instant when we were borne, we beganto decay, and have lest no memory or ligne of vertue behind us.

Consider then how short al the

time of this transitory life shall feeme then to all those miserable damned wretches: seeing they do plainely confesse, that they lived not at al, but that fo soone as they were borne, forthwith they began to fade & vanish away. Now. if this be so, what greater folly or madnesse can be imagined, than that a man, for the injoying of this short dreame of so vaine pleasures and delights, should go to fuffer everlasting damnation and torments in hell-fire for ever and ever? Furthermore if the time and space of this life be so short, & the life to come so long; to wit, everlasting: what meere folly is it to take so great labour and paines, to provide lo many things for this lifebeing to short; and not to make any provision at all for the life to come, which is lo long, that it shal never have an end? What a fond part were it for a man that minded to live in Spaine, to spend and consume all that

necre folly to make fo great provision for this short life, and not to provide for the everlasting life to come.

that he hath, in buying roots, and building houses in the Indies, and to make no provision for the Country whereunto he goeth to dwelland make his abode? Now how much more foolish and mad are they, that spend al their goods and substance, in making provision for this present life, where they shall live so short a time, and make no provision at all for the everlasting life to come, where they must dwell and make their abode for evermore? Especially considering, that they have so good meanes for their provision there, by transporting all their goods thither by the hands of the poore, as the Wisedome wit-Eccle, 11. neffeth, faying. Throw thy bread upon the running waters, for a long time after shalt thou find it againe.

Of the uncertainty of our life.

SECT. II.

Now, although our life endure but a short space, yet if this

this short space were so certaine. that we might be assured thereof (as King Ezechiai was, unto whom Aimighty God granted 15. yeeres of life) our misery were the more tolerable: but truely it is not so. For as our life is very short, even so that very time wee have to live, (how short or long soever it be) is also uncertaine and doubtfull: for as the Wiseman faith; Manknoweth not the day of his end, but like as fishes, when they thinke themselves in most sufety, are taken with the hooke; and as birds are caught in a fnare, when they thinke nothing leffe: even so death assaulteth men in an evill season, when they thinke least of it.

Truely that is a very wife and approved sentence which is commonly said: That there is nothing more certaine then death, nor nothing more uncertaine then the houre of death.

And therefore a certaine Philosopher E 4

Elay 38.

Eccles.9. 12,

A notable festence.

fopher compared the lives of men, to the bells or bubbles that are made in water pits when it raineth; of the which some doe vanish away suddenly, even at their very rising, others do indure a little longer, and out of hand are decaied: others doe continue somewhat more, and others lesse. So that although they doe all indure, but onely some little time, yet in that little there is a great variety.

Wherefore, if the end of our life be so uncertain, if it be so uncertain, if it be so uncertaine also when the dreadfull houre of our account shall come, why do we live with such loosenesse and negligence? Why doe we not consider those words of our Saviour, where he saith unto us: Watch, because yee know not when the Sonne of Man will come?

Othat men would weigh the force of this reason! Because yes known on the houre, saith our Saviour, watch yee, and be alwayes

in readinesse. As if he had said in expresse words: Because ye know not the houre, watch every houre; because ye know not the Moneth, watch every Moneth; and because yee know not the yeere, be still in a readinesse every yeere. For although you know not certainely what yeere he will call you, yet most certaine it is, that a yeere shall come, in which undoubtedly he will call you.

But that the force of this reason may the better be perceived, let us put an example. Tell mee, if there were set before thee upon a table 30 or 40. severall dishes of meat, withou hadst a certaine warning given thee by some of thy friends, that in one of them there were poison, durst thou give the adventure to eate of any one of them, although thou wert very much an hungred? Vudoubtedly thou wouldest not doe it, for the very seare thou wouldest have, lest thou mightest (peradventure)

E 7 light

light upon the dish that were poyfoned, would make thee to abitaine from all the rest.

Now, let us examine how many yeeres (at the uttermost) thou maist hope yet to live? Thou with say peradventure (after thou hast well considered the matter) that thou maiest live thirty or forty yceres. Well then, if it be certaine, that in one of these yeres thouart assured to die, and thou knowell not in which of them, why art thou not then afraid in every one of them, seeing thou art well assured that in one of them thy life shall bee taken from thee? Thou wouldest not bee so hardy, as to put thy hand into any one of those forty dishes, although thou wert in a very fore hunger, because thou knowest, that in one of them there is death present. And wilt thou not also be afraid ofevery one of those 40. yeeres, seeing thou art so well assured that thou shalt die in one of these veeres?

yeares? what answere canst thou make to this reason?

Munday Morning.

But hearken yet to another reafon which is of no lesse efficacy then the former. Tell me, why do men keepe a continuall watch in the Castle that standerh in the frontires upon the enemies? Is it for any other cause, but onely for that they know not when therenemies will come to affault it? Affuredly for none other. So that because they know not certainly at what time the enemies wil come, therefore doe they continually watch it at all times. For if they knew certainely the time of their comming, they might be carelesto in the meane while, & referve the diligence of their watch untill that very time. Now I require thee heartily for the love of God, to be an indifferent ludge, touching that which I shall say unto thee. Let us consider well this point, if thou watch thy Castle every night, because thou art uncertaine

certaine when thine enemy will come, whether to day or to morrow, this yeere or the next, why dost thou not then keepe a continual watch over thy soule, seeing thou knowest not what houre death shal come to give the assault upon thee? The very same uncertainty that is in the Castle, is in thy soule also: yea, this uncertainty is farre more, and the matter is (without all comparison) of greater importance.

Now what judgement have they, that are Iway so vigilant in watching their Castle, & so carelesse alwaies about their soules so carelesse (I say) as to sleepe alwaies, without ever thinking upon them. What thing can be more against reason? Consider that thy soule is of greater value, then all the Castles and Kingdomes in the world. Yea, if thou consider the price wherewith it was bought, thou maist well judge, that it is of more value then all the Angels in heaven.

heaven. Confider also that thou hast greater enemies, that doe indevour continually both day and night to assault it. Consider, that thou canst by no meanes understand the day or the houre of thine assault. Consider, that the whole substance of the salvation or damnation of thy foule, confisteth in this point, whether thou betakenprovided, or unprovided at that dreadfull houre. For as much (as according to the parable of the Gospell) the Virgins which were found ready & prepared, entred into the marriage with the Bridegroome, and such as were found unprovided tarried without. To conclude therefore, what cause is there why thou shouldit not alwaies watch, as well over thy foule as over thy Castle, seeing the uncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) farre greater & of more importance?

Nat. 25.

g Of the frailty of our life.

SECT. III.

Howbeit our life is not onely uncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, & so subject to knockes, and breaking as the life of man?

Sometimes the very aire and heat of the Sunne (if it be vehement) is able to spoile us of our life. But what speake I of the Sun? seeing the very eyes, yea, the only looking of some person, is able (sometimes) to be eave a creature of his life. It shall not need to draw any sword, or to use any kind of Armor or munition for the matter, seeing the only looke of some one man, is able to be reave another of his life.

Consider now what a sure Castlethis is, wherein the treasure of our life is kept, seeing the onely beholding it a far off, is able to hatter bater it cleae down to the groud. But this were not so much to be wondered at in the age of infancy, when the building is as yet but new and greene; but the great ter wonder is, that after the work is settled, and hath continued many yeeres together, there hapneth some accident of no greater importance then these before named, that is able utterly to overthrow it. If thou inquire and aske whereof dyed this man, or wherof died that man? They will and swerthee, that he died by drinking a cup of cold drinke in a sweat, orby surfeiting at a supper, or of some other great pleasure or gricle: and sometimes they can give no cause at all, but that he went to his bed fafe & found, and the next day in the morning was found starke dead at-his wives side.

Is there any glasse or earthen vessell in the world, more brittle or subject to breaking then this?

And

Why is a clocke so oftentimes disordered and out of frame? the reason is, because it hath so many wheeles and points, & is so full of artificiall work, that although it be made of Iron, yet every little thing is able to distemper it. Now, how much more tender is the artificiall composition of our bodies, & how much more fraile is the matter of our flesh, then is the Iron whereof a clocke is made? Wherefore, if the artificial composition of our bodies bee more tender, and the matter more fraile, why should we wonder, if some one point among so many wheeles have some impediment, by reason of which defect, it ftoppeth! Tuesday Morning.

stoppeth and endeth the course of our life? Truly we have rather good cause to marvell, not why men doe so quickly end their lives, but how they indure so long, the workmanship of their bodies being so tender, and the matter and stuffe whereof they bee compounded, so fraile and weake. This is that miserable frailty, which the Prophet Esay fignifieth in these words; Almighty God said unto his Prophet, Cry: The Prophet answered What Shall I say? God said unto him, All flesh is grasse, & all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth away, but the Word of God continueth for ever.

Vpon which words S. Ambrose faith thus; Truly it is even so: for the glory of man flourisheth in the flesh like unto grasse, which although it seeme to be great, it is in very deed but little, like an hearbe, it buddeth like a flower,

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S. Ambrofe

Efay 40.

6,7,8.

and

Now, what shall I say of the other accidents and alterations of our bodies? Some are fore broken with troubles and adversities; o-

thers

that whereas before he seemed

very amiable & beautifull, he will

now seeme evill favoured, mile-

Munday Morning

thers are weakned with poverty; others are tormented for want of good digestion; others are distempered with drinking of Wines; others waxe feeble with age; others become tender and over delicate by much cherishing themselves; and others doe martheir complexion with using riorous behaviour. Now then according to this reckoning, is it not true (trowe ye) that our shesh withereth like grasse, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honorable parentige, of noble blood, and of a very ancient house & family, well friended, and having good store of kindred both by sather and mother, and keeping a great house, and attended upon with a great traine of his Tenants and servants, & ruling the whole Country where hee liveth, and who there but he? Bet neverthe-

lesse

What great alteration and incomflancy in this world. leffe, if a contrary wind of fortune blow but a little against him, then is he forthwith utterly forsaken of his friends, evill increated of his equals, and little regarded of all the world, in so much, as then very sew or none will put offa Cap unto him, but rather contemne him.

Thou shalt see another, that hath now abundance of lands & riches, and is generally reported in all mens mouths to be a very courteous, liberall, and bountiful man, and of great renown and estimation, exalted to honourable dignities and promotions, and preferred so high in the Commonwealth, that hee is a great Ruler and mighty Governor, and hath the commendation of all persons to be a very wise, happy, and fortunate man. Thou shalt see (I say) the times fo to alter and change, that even this man, who is now to highly exalted to fo great dignities and oifices, and magnified

Tuesday Morning.

in the mouths of all men: shall be utterly disgraced, and thrust into that very prison, where hee him-selfe had heretofore imprisoned many others; and shall there end his life in very-great infamy, mifery and wretchednesse.

Vnto how many also doth it happen to be waited upon, and brought home to their houses this day, with a great number of golden chaines, foot-clothes and ferwing-men, and with all the gay pompe in the world, and the very next night following, either by meanes of treaton of tome one of his own houshold or familiar acquaintance, or by other misfortune, to have all his glorious pompe obscured ? Yea, it may so fall out, that even a little stirch comming in his fide, may marre the fashion of all his gay ruffling thew, wherein he tooke to great delight.

O how deceitfull are the hopes of men saith Tully! how fraile is fortune?

fortune? how vaine are all our contentions and strifes, which many times do breake and fall in the middle way, and are over. whelmed and drowned in failing before they can come to the

fight of Heaven?

Now what a fond madnesse is this in the children of Adamus on so weake foundation to build fuch high Castles and Towers! They confider not that they build upon fand, and that (even when the weather is most faire) a wind will come and blow down al that standeth not upon a sound and strong foundation. O what fond accounts doe men make oftentimes, because they wil not turne their eyes, and looke into their consciences, and take first an account of themselves.

And if this be thought so great a blindnesse, how much greater is he blindnesse of those wicked persons, that are so bold as to continue many yeeres in finne: knowing

knowing that there is no greater distance betweene them and Hell gates, but onely this brittle and thort life?

Let us imagine now, that there were a man hanging by a small twined thread, & that there were directly under him a very great deep well, and he hanging in such wise over it, that whe the thread hapned to break, he should forthwith fall into it; in what evil case (trow ye) would this man thinke himselfe to be? O how searefull and how fore troubled would he be? How willingly would he offer all the substance that he hath, to be delivered of that danger? Now thou miserable wretch, that darest continue so many daies and yecres in finne, contrary to the Lawes of Almighty God, why dost thou not consider that thou hangest in the like danger? Doest thou not plainely see before thy face, that when soever the thread of this fraile and short life breaketh' eth in sunder, thou are assured (continuing still in this thy wicked and finfull life) to fall into the deep bottomlesse pit of hell fire?

How can't thou then sleepel How canst thou play? How canst thou laugh, or bee in any quiet? ble then man? How is it that thou art so flone blind, as not to see such a terrible perill and danger, as hell and every houre to fall upon thee?

Of the mutability of this life.

SECT. IV.

Vr life hath yet another defect, which is, to be mutable, and never to continue in on state, according as the holy man 306 affirmeth, in a pittifull di courfe which he maketh ofth miseries of mans life, in the words, A Manborne of a Woma living but a small time, is replete shed with many miseries, hee com meth forth like a flower, and with

resh away out of hand: his dayes passe away like a shadow, and he never continueth in one state.

Tuesday Morning.

But now to passe over all other mileries, what thing is there in the world more fickle and muta-

They say, that the Camelion thangeth himselse in one houre nto many and divers colours: verialting damnation, to be ready and the Sea called Euripus, is (by reason of his often changes) actounted very infamous. The Moone hath likewise for every lay a peculiar forme and shape. But what is al this in comparison of the alterations of man? What Protess was ever changed into omany formes as man changeth very houre? Sometimes hee is icke, sometimes whole: somemes contented, sometimes disontented, sometimes for rowful, ometimes merry, sometimes in ood hope, somtimes in despaire, pmetimes suspicious, sometimes cure, sometimes pleased, sometimes

Tob 14. 1,2.

To be short, hee altereth and changeth himselfe so often as there be accidents hapning unto him every houre: for all such accidents doe tosse and turmoile him, each one in his feveral kind.

That which is past, is irksome unto him: that which is prefent, troubleth and molesteth him:and that which is to come, vexeth neither landsnor goods, he liveth in travell; if he have them, heliveth in pride; and if he lose them

subject to so many changes and The Sea changeth not, but when the windes turne contrary unto it: but in mans life, whether it be evermore divers alterations and Now, ftormes.

Munday Morning.

Now, what shall I say of the continual moving and wasting of our life? what minute of an houre passeth, but that we goe one step orward towards our death? What other thing (trowell thou) is the moving of the heavens, but (as it were) a very swift wheele. which is continually spinning and winding up our life? For like as a rowle of Wooll is foun upon a wheele, of the which (at every turning about) some part is wound up; at the first turne a litand disquieteth him. If he have the fecond turne a little more, and so forth at every turne ntill all bee ended: so doth the wheele of the heavens continualhe liveth in griefe and forrow. If ipin and wind up our life, in Now, what Moone or Sea is hat at every turning that it maeth, a piece of our life is spun alterations, as the life of man! Ind wound up. And therefore ho-Job saith, that his daies were ore swift then one that ridesh in For hee that rideth in polt, windy or calme weather, therebt hough his message require nenecessiv

Job 9.25

death, and the boure

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S. Levense.

a continuell malk-

ing 18-

necessity canseth him to say:but our life never staieth, neither will it give us so much liberty as the space of one houre of rest. Whereunto S. Jerome agreeth

very well, faying: What foever I goe about, what soever I write, whatsoever I reade over agains and correct, each thing taketha. way from me some part of my life. And looke how many points and minims the Notary writeth, fo many are the losses and decreasings of my life. Insomuch, that like as they that saile in a Ship, whether they stand or sit, arealwaies going and failing, and dot ever approach neerer to the end of their Navigation: even som this life, all the time that we live, we walke and faile still forwards approaching neerer and neererto the common Haven and end of our navigation, which is death. Our life is

Now then, if our life be nothing else but a continuall walking to wards death; if the houre of our death death be also the dreadfull houre of our judgement, what other thing is our whole life, but onely a continuall walking towards the tribunall Seat of Almighty God, and an approaching every houre neerer and neerer unto his judgement? Now what greater madnesse may there be, then for us, going actually to be judged, to offend him (as we be going in the way thitherward) that must give fentence upon us: and so by our offences provoke his anger more and more against us?

Open thine eyes therefore (O thou miserable man) & consider the way that thou takest: thinke well with thy selfe whither thou art going, and be ashamed, or (at the least) take compassion of thy felfe: and confider how evill this that thou dost, agreeth with that

which thou goest to doc.

g Of the deceitfulnesse of our life.

SECT. V.

Could well beare with al thele Lmiseries of our life, if it had not yet another misery (in my judge. ment) far worse and greater then all these: which is, that it is deceitfull, and seemeth in appearance, otherwise then it is in very deed. For as it is true that is commonly said, that fained holinesse u a pouble iniquity: even so is it also most certainly true, that deceitful felicity is a double misery. For it this life should shew it self plainely (as it is indeed) and make no lye at all unto us, undoubtedly we would neither lose our selves for it, nor yet trust unto it, but would alwaies live ready prepa red against it. But verily it is 10 full of hypocrific and deceir, that whereas it is indeed filthy, its neverthelesse sold unto us sol beautifull; and being short, it see

methunto us very long; & whereas it changeth it selfe every houre, it beareth a countenance, as though it continued alwayes firme and stable in one state.

Munday Morning.

Dost thou per coive (saith S. Jerome) when thou wast made an infant? Canst thou tell when thou wast made a stripling? Or when thou camest to mans estate? Or when thou begannest to waxe an old man? Good Lord I what a wonder is this, that every day we dye, and every day we alter and change, and yet (for all this) we perswade our selves very fondly that we shall live here for evermore.

Vpon this affiance were those proud & sumptuous buildings of the Megarenses built, of whom a certaine Philosopher saith, that they builded as though they should live for every and they lived as though they should dye the next day. Whereof I pray you, commeth so great forgetfulnesse

S. Ierome.

The cause who many be so carefull to provide for this world, and so carelesse and neglingent to propare themselves to dye.

of Almighty God? So great cove. tousnesse? So great vanity? So great carefulnesse in purchasing and heaping together of lands and riches,& so great negligence in preparing our selves to dierbu that wee beleeve and perswade our selves, that our life shall be very long, & indure a great time.

This false imagination, maketh usto beleeve, that we have time enough for all things: for the world, for pleasures, for vanities, and curious exercises: and that yet, (after all this) we shall have time enough also (before we die) to provide our account and to make our attonement with Almighty God. Infomuch, that like as we make our account of piece of cloth when it lieth upon a Table beforeus, appointing ont piece for one purpose; and ano ther piece for another: evens doe wee make an account of our lives, as though wee our selves

had the fignory and government of times, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance, that every man hath within himselfe, grounded not upon any reason or true foundation, but onely uponselfe-love: the which as it hateth and abhorreth death exceedingly, so will it in no case have any remembrance of it, nor for vices, & for many other vaint be perswaded that it will come so soone to his house as to other mens. And all this is for the avoiding of the great paine and griefe which he would conceive if he beleeved it in very deed.

And hereof it commeth, that he is casily induced to beleeve, that other folke shall die within a thort space: for as hee is not greatly in love with them, 10 is not the knowledge of that truth fo sowre and unliking unto him; out that he can easily beleeve it: But

We can est fily be per**s**waded that etbers will die within a 2 Short times but we wil not believ**e** but that me our selves shall live very

long.

leeve a thing, that may be occasion of fo great paine and griefe

unto him as the same would be.

But we see daily that such perfons are oftentimes foulely deceived, and that their dreams turne cleane contrary to their fond imaginations, for as touch ing others, of whose lives they had imall hope, that they should had iman nope, and have any long continuance, they live a longer time then they ever imagined they could have done & they themselves that though to live and remaine here a long while, doe lead the dance and de part out of this world before termed death then life. them. So that it fareth with them to saile in the Sea, who when the come forth of the Haven mouth land and houses doe depart away things, yet in troubles and mise-

Munday Morning.

from them (which is nothing fo) but contrariwise, it is they them: selves that move and depart away, and the Land remaineth fiil in his old place.

g Of the miseries of mans life.

SECT. VI.

Lthough our life be subject Atoall these miseries besore rehearfed, yet if that little time of life were wholly life indeed, it were somewhat: but the greatest misery of all is, that the life which a man hath to live, (whether it be short or long) is altogether subject to such a number of miseries and calamities, both of body and minde; as it may more truely be

Wherefore, according as the as with yong Seamen that begin Poet said very well: Not to live, but to passe the life well is the. So, although this life bee very it seemeth unto them, that the sparing and short in all other

Vindoubtedly our life is but short, respecting the life it selfe: and we respect the time of in joying it, it is yet much shorter, but we consider how insufficient it towards the obtaining of wise dome, it is little or nothing at all Howbeit, although it be indeed very short for all good things, yet

in one thing I find it long, that is,

in bearing of paine and mifery. O dangerous straite, in which the lesse time thou hast to passe, the more perill and danger thou hast in the passage. Certainely, wee had eyes to consider our selves, and to see our own case, we should alwaies goe weeping and lamenting our owne state, as mo condemned by the just judge ment of Almighty God, to suffer so great miseries. But that our mis fery might be yet more increased on every fide; this misery is ad ded to all the rest, that being " miserable case we live like ma

Tuosday Morning.

in a frensie, and doe neither feele nor understand our owne misery and wretchednesse.

These two Philosophers, Heraclium, and Democritus) although they were Insidels) perceived the same better then we do; of whom it is reported, that the one passed his life alwaies weeping, and the other alwayes laughing, foralmuch as they saw cleerely, that all our life was nothing else but meere vanity and misery.

If thou doubt of this, tell me (I pray thee) what meane all these carks and cares wherein men do live? what a number of infinite sorrowes, griefes, anguishes, feares, passions, suspicions, malices (with other the like tribulations and afflictions) is the soule of man subject unto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at all to feare: and when there is no other

man i

lob 7.20.

man to vexe and torment him outwardly, hee then vexeth and tormenteth himselfe inwardly, at holy Job: confessed in these words, when he said; Why has thou (O Lord) set me against their I am become irkesome and burden some evenunto mine owne selfe.

G Of the externall diseases and calamities that happen to mens bodies, and of the inward afflitions and cares of the minde.

SECT. VII.

nall miseries of the body, who is able to number them? How great labour and paine must we take to gaine a piece of bread, whereby to sustaine our lives? The very birds and bruit beasts are fed without any occupation, labour, or paine; but man is constrained to sweat day and night, and to turmoile both by Sca and

Land to get his living.

This is that milery which the Prophet lamented, when he said: The dayes of our life consume away like the Spiders med. For like as the Spider laboureth day and night in spinning of her web, wasting even her owne bowels, and confuming her selfe to bring it to an end, (and all this long and costly travell is ordained to none other purpose, but onely to make a fine and tender Net to catch Flies withall:) even so the filly miserable man, doth nothing else but labour and toile night and day, both with body and mind, and all this his travell serveth to none other end, but onely to catch Flies, I meane, to procure vaine & trifling things, and of very small value.

And sometimes it falleth so out, that after much travelling up and down, and great labour & paines taken therein, when the web is fully finished and brought to an end: there commeth suddenly a

bluste-

and

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Pfal.89.

blustering blast of wind, that can rieth away the web and the ow. ner withall, and so both the work and the workeman perish wholly

together at one instant.

And yet were it so, that with all these painefull travels & labours our life were safe and secure, then our misery should not be so great asit is: but though our life bese cure from famine and hunger, ye it is not free from the plague and pestilence, & from infinite other dangers and diseases, that do daily and hourely affault us. Whois able to number, how many kinds hath ordained for mans body?

are full fraught with the declaration of divers diseases, and remedies for the same; and yet we see

experience

xperience, were utterly nowneunto the ancient Physicins that were in times past. And et among all these remedies, carcely shall ye finde one that is bleafant or delectable: yea, and here be many of them that are nore irksome and painefull then he very sicknes or diseases themfelves; insomuch as one great torment cannot be remedied withbut another greater then it.

Trofday Morning.

And if there be any complexions so happy, as that they have not bin affaulted with these kind of miseries: yet are they not seand diversities of diseases, nature cure and exempt from other calamities and mischances, where-The Bookes of the Physicians, withall we see those men to bee daily molested, that have not bin much vexed with sicknesse and diseases.How many thousands of that their Science increase the every men (trow ye) are drowned every day, with the comming of ry day in the Sea? How many are new and strange diseases; inso devoured in wars? How many are much, as the number of the diseast endangered by earth-quakes? Ses whereof wee have presently How many with over-flowings of'

Our hert life is not safe and secure, but subject to menite dangers and diseafes.

against the

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MAINTE.

whom man is more cruelly bent, then against the companion of

How many kindes of Engines, Artillery, Munition and weapons, have men invented to defend themselves, and offend others? How many are daily spoiled of their lives, by the cruell sword of their enemies? How many threatnings, robberies, injuries, wounds deaths, reproaches, flanders and imprisonments, doe men daily sustaine by the malice and cruelty of other men? We see that neither the Land nor the Sea, nor the high-waies, not the common streets, are free from theeves, robbers, murtherers, Pirats and enemies. The cruellanger and rage of the furious man, is at all times ready to be revenged of his enemies; yea, and he taketh great pleasure in it.

What meane fo many kinds of weapons? Such diversity of Artillery? Such store of Munition?

Such l

of Rivers and great waters? How many with falling down of houfes? How many with the stinging and striking of venomous beasts? How many woefull Women in travell of their children, doe purchase(ful dearely)their childrens lives with their owne painefull deaths?

Now, although it be so, that the bruit beafts doe fight against us, and although (in a manner) all things that were made to serve us, be no lesse noysome then serviceable unto us, yearather it feemeth, that they all have (as it were) conspired against us : yet for all this (I lay) there might be some remedy found, if men would accord and agree together among themselves, and were as comformable in peace, as they are in nature. But (alas) it is far otherwise. For even they themselves, are in armes against themselves: and among all creatures in the world, there is none, against whom

Among all **Ere**athres man is most cruell his owne nature.

Iulius Ca-

Car.

Tully.

Such abundance of Gun-powder? So many devilers and inventers of new kinds of Stratagems, and cruel practifes of War, but only to multiply and increase (on every side) the miseries and calamities of mankind? In so much, as when wee are not molested with the ayre, nor with the Elements, we are persecuted by the companions of our owne very nature.

It is written of one onely man called Julius Cesar, (who among all the Emperors was most commended for clemency,) that even he alone with his Armies, slew in divers battels, above a Million and a hundred thousand men. Consider, now, how many more he would have slaine, if hee had beene cruell, seeing hee slew so many, being commended and praised for a very gentle and a mercifull Prince?

Tully also maketh mention of a notable Philosopher, who wrote a booke concerning the deaths of

Tuesday Morning.

men, wherein he rehearseth many occasions of mens deaths that have hapned in the world; as by floods, plagues, pestilences, destructions of Cities, concourse of wild beafts, which comming suddealy upon some Nations, have utterly slaine & devoured them. And yet, after all this, he concludeth, that a far greater number of men have bene destroyed by men, then by all the other kinds of calamities, though they were all Now what joyned together. thing can be more ruthfull and of greater griefe and admiration then this? This is that politique and fociable creature that is borne without nailes, without weapons, and without poison, to live in peace and concord with other living creatures: and yet he is full of hatred, cruelty, and defire of revengement.

But now, if we would make a discourse, and run throughout the miseries that are incident to all

Of the miferies incident unto all ages and flates of this life.

the !

men.

the ages and states of this life:we should finde our selves to be yet in far worse case. How full of ignorance is the time of our infancy? How light and wanton are we when we grow to bee striplings? How rash and head-long be we in the time of our youth? How heavie & unwieldly when we waxe old men? What elfe is an infant, but a bruit beast in the forme of a man? What is a yong Boy, but as it were a wilde, untamed, and unbrideled Colts What is a heavieand unwieldy old man, but even a Sacke fluffed with griefes and diseases?

The greatest desire that men have, is to live untill they be old, at which age, a man is in farre worse case then in al his life time before, and then he standeth in most need, and hath least helpe and succour. For the old man is forsaken of his owne kinstolke, friends, and acquaintance: he is forsaken

forfaken of his owne fenfes; yea, he for saketh himselfe, in that the very use of reason forsaketh him: and hee is onely accompanied with his painefull aches, griefe, and diseases; for his company and conversation is then very irkesome and troublesome unto the whole house where he dwelleth. This is the marke (forfooth) whereupon the eye of man is so earnestly fixed: this is the happy state which all men doe so greedily desire: and hereunto tendeth the worldly felicity, and the ambition of long life.

As concerning the states of men, we should never make an end, if wee should rehearse the little contentation that is to bee found in each of them, and the great desire that every one hath, to change his own state and condition with the state of others; thinking that hee should have greater hearts case in another mans state, then hee hath in his

Theye is
little contentation
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own. And thus do men continual. ly vexe and turmone themselves: likeumo a ricke man, that doth nothing else but ramble and rosse himselfe in his bed from one side to another, perswading himselfe, that by meanes of these often changes and removings, he shall finde more rest and case then he had before, and yet he finderh in very deed, that he is foulely deceived, for a finuch as the cause of his disquietnesse resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable state and condition of this life, that the Wiseman had good cause to say: Great and heavie is the yoke that the children of Adam carry upon their neckes, even from the day they came forth of their mothers wombe, untill the day of their buriall which is the common mother of all.

As S. Bernard was not afraide to say, that hee thought this life little

little better, then the life of hell it selfe: were it not for the hope we may here have to attaine unto the Kingdome of Heaven June

And albeit all these miseries do come unto us as a punishment for fin, yet was it a very merciful and medicinable punishment: for the providence of Almighty God did fo ordaine it, meaning (thereby) to withdraw and separate our hearts from the inordinate love of this life. The very cause why he put so much bitter mustard upon the breafts of this life, was to weane us from it.

The cause why he suffered our life to become so filthy, was, that we should not set our love upon it. The cause why he would have us to be molested and vexed fo oftentimes in this life was that we might the more willingly forlake it, and figh continually for the true life by which cisous the world to comer, For if me barfol unwilling to forfakq, this life,

(being)

The mile ries of that life are ordained as a punifisment for in, and to withdraw our bearts from the inordinate love of this life.

S.Bernard.

Eccles.

40.I.

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Exod.16.

Phil. 1.

(being wholy so miserable as it is:) if we be now ever whimpering and whining for the fruits and slesh-pots of Egypt, what would wee doe, if our life were sweet and pleasant? And what would we doe if it were wholy liking, and delightfull to our taste and appetite? who would then (trow yee) contemne it for Gods sake? Who would then exchange it for Heaven? who would then say with S. Paul, I have a desire to be loosed from this slesh, and to bee with Christ.

g Of the last misery of man, which is death.

SECT. VIII.

Fter all these miseries succeedeth the last, and of all others most terrible, which is death. This is that misery, whereof a certaine Poet lamented, saying: The best dayes of mortal menare those that passe first aTue day Morning.

way, and then succeedeth a number of sicknesses and diseases, and with them heavic and deserble and adordinal trouble and above all, the sharpnesse of cruell death. This is the todge and end of mans life, whereof holy Job said: I know mell O Lord, that thou wilt delever me over to deat b, where there is an house propared for all men living.

Iob 30.

How many the mileries are that be included in this misery alone, I will not take upon moe to declare at this present: onely I will rehearle what a holy father faith, by way of exclamation against death, in this wife; O death, how bitter is the remembrance of thee? How quickly and suddenly stealest thou upon us? How secret are thy paths and waies? How doubtfull is thy houre? And how univerfall is thy fignory and dominion? The mighty cannot cfcapethy hands, the wife cannot hide themselves away from thee,

G 2 and

and the strong lose their strength in thy presence.

In Thou accountest no man rich. for so much as no man is able to ransome his life of thee for money; Thou goest every where, thou searchest every where; and thou art every where. Thou witherest the hearbs, thou drinkest up the windes, thou corruptest the aire, thou changest the ages, thou altrest the world, thou stickest not to sup up the Sea. All things doe increase and diminish, but thou continuest alwaies at one stay. Thou are the Hammer that alwaies striketh, thou art the fword that never blunteth: thou art the snare whereinto every one falleth; thou are the prison whereinto every one entreth, thou art the Sea wherein all doc perish; thou art the paine that & very one suffereth, and the tribute that every one payeth.

O cruell death, why halt thou not compassion of us, but com-

Tuesday Morning.

mest stealing suddenly uponus, to fnarch us away in our best times. and to interfupt our affaires, when they are well begunne and brought to a good forwardnesse? thou robbest from us in one houre, as much as we have gained in many yeares: Thou cuttell off the succession of kindred and families; Thou leavelt King domes without any heires; Thou fillest the world with Widdowes and Orphanes; thou breakest off the studies of great Clarks; Thou overthrowest good with in their ripest age: Thou joynest the end with the beginning, without giving place to the middle. To conclude, thou art fuch a one as Almighty God walketh his hands of thee, & cleareth himselfe in plaine words, (by the mouth of the Wiseman) saying: that hee never made ther but that then hadf thine cutry into the world, by the very envie and craft of the Davill.

Wild, 1.

 G_3

What

I What fruit and commodity may bee takenby the foresaid considerations.

SECT. IX.

Hese are the miseries of our life, with infinite others: the consideration whereof, a man ought to direct unto two principallends among others; the one, to the knowledge and contempt of the glory of this world : and the other to the knowledge and contempt of our felves; for this consideration serveth very well both for the one and the other. But wilt thou understand (in one word) what the glory of this world is? Marke and confider with attention the state and condition of mans life, and thereby Mait thou perceive what the glory of this life is.

Tell me (I pray thee) can the glory of man, bee more long or more stable then the life of man? It is most certaine that it cannot. For this glory is an accident, which is grounded upon this life, as upon his subject or foundation; and therefore when the foundation or subject faileth, the accidents must needs faile withall. and for this very cause no riches. no pleasures, no delights, can continue any longer time with a man, then untill his grave, for somuch as then faileth the foundation. whereupon all these things are built and have their stay which foundation is our life.

Now, (tell me then) if this life be fuch as thou hast now heard described unto thee, to wit, short, uncertaine, fraile, inconstant, deceitfull, and miserable, how long can the building indure, that shall be framed upon this foundation? How long can the accidents contunue, that shall be grounded upon so weake a substance? When thou hast considered this point well with thy felfe; thou must needs

The riches. pleasures. and delights of this life carmet continue any longer then the life it selfe.

G 4

needs say, that they shall indure no longer then the foundation and substance it selfe indurethe and thou must needs confesse, that many times they indure not for long as wee-fee by daily experience in the goods of Fortune, which with many men have an end before their life endeth.

Now, if that faying of the Poet Pindasus be true, to wir, that this life is no more but a dreame of a shadow, what thinkest thou then is the glory of this world, which is of shorter continuance then our ute? What account would it thou make of a goodly building, in case it stood upon a false foundstion? What account wouldst thou make of an Image of waxe, (very richly and curioully wrought) in cale it were let against the Sunnes where it is certaine, that as foone as the waxe should bee molten, forthwith the forme of the Image would be utterly defaced, ec lost his beauty?

Whi

Tuesday Morning.

Why doe we make fo little account of the beauty of a flower, but because it groweth upon fo weake a subject? For so some as it is nipt off from the staulke, incontinently it loseth his faire

glosse and beauty.

It is not puffible to have beauty of any firme continuance, in a matter to fraile and coiruptible. It followeth therefore, that the glory of man, is fuch as the life of man is: Por although glory floe continue after the end of our life, yer what that that glory walle him that hath no senle or feeling thereof What doing availe Ho. mer now whill thou to ingity prailest and commended this 719 ad have doubted no more, but as S. Jerome faith, foraking of Mristoile. Woevee unto thee 1ristotle, that art praised where thou art not, to wit Here in the world, and are formented where thou art indeed, to wit, in hell-

Other inclimable commodities

maiest G 5

S. lerome.

maieit thou gather out of this consideration. For if thou consider all these missries with good attention, thine eyes shall bee opened forthwith, and thou shalt wonder at the great blindnesse of men : yea, the very ftrangeneffe of it shall cause thee to say to thy selfe; Good Lord, what cause is there, why this milerable lineage of Adam should waxe proude? From whence commeth such puffing and arrogancy of minde? Such hauty and lofty courages? So great contempt of others? Such estimation of our selves, and so great forgetfulnes of Almighty God? What cause hast thouse bee proud thou dust and ashes & Why dost thou magnific and adyance thy felfe thou filly wretch of the earth? Why dost thouses hold down thy Peacocks taile beholding thy foule feet, to wit, the vilenes of thy state & condition?

What cause hast thou to seek so carefully for the glory of this world,

world, seeing it is mingled with so many miseries? What thing is there so sweet, but that it may be made bitter with the mixture of so many sower & bitter sawces?

Moreover, if this life be a vale of teares, a prison of guilty perfons, and a banishment of thom that be condemned; how canst thou settle so great vanity fo great pompe and pride of the world, such gay ornaments, and flately furniture of houses, and families, in the place of teares? How canst thou imagine to make this a place of pastimes and pleainres, of fealts and banquets? How canst thou he so diligent to heape so greedily together for the provision of this world, and be so forgetfull of the world to come? as if thou wert borne onely to live here in the earth with bruit beafts, and haddest nopart in heaven, with the glorious company of holy Angels.

Surely, I must needes lay, that

thou art very much wedded to mifery : and that thou camelt out of a maruellous milerable stocke, if to many arguments of the miscries of this world, bee not able to open thine eyes, and make thee to discerne so grosseand palpable a blindnesse.

Meditation for Wednelday MORNING.

Of the houre of death.

This day when thos haft prepared thy felfe thereunto, thou haft to meditate upon the houre of death, which is one of the most profitable considerations that a Christian man may have, as well for the obtaining of true wisedome, and osthering of fin, as also to moove bimto begin to prepare himselfe in time for the houre of death.

Vt to the intent that this I confideration may be profitable table unto thee, it shall behoove thre to make thy perition unto Almighty God, befeeching him togrant thee some feeling of such things as are wont to passe in this last conflict, that thou maiest dispose of thy lands and goods accordingly, and direct thy life in such fort as at that time! thou wouldest wish thou had lidone

Wednesday Morning.

Now therefore that thou maiest have the better feeling in this matter, think upon it not as thou wouldest of a thing that were to come, but (as it were) even now present and thinks upon it hot as of a thing that appertuineth to others, but as of a thing that belongerh property routhine dwife felfe whaking this accounts this thou lieft now bery licke and weake in thy bed, and in fuch a dangerous cale that thou art usterly for taken of thy Phylicums, and that they are all persuaded, that thou wilt die within tew houses. A madagatathranese

1.Of the uncertainty of the houre of our death.

Onfider now first, how uncertaine that houre is, in which death will assault thee; for thou knowest neither on what day, nor in what place, nor how thou shalt bee disposed, when death shall come unto thee. Only this thou knowest, for most certaine, that die thou shalt; all the rest is uncertaine, saving that ordinarily this houre, is wont to Reale uponus, at such a time as a man is most careleffe, and thinkethleast of it.

or safacette 2. Of the separation or parting of the Simle from the body at the houre of death, and of the borrer and de lothfomnesse of our grave.

Econdly, consider what a se-Dogration shall them bee made, not onely betweene us and all things we love in this world, but also, even betweene the soule and the

Wednesday Marining. the body, which have beene such

ancient and loving companions. If it bee thought so grievous a matter to be banished out of our natiue countrey, and from the maturall ayre, in which a man hath beene bred and brought up (although the banished man might carry with him whatsoever hee loveth:) how much more grinvous then, shal that universall bas nishment be from all things that we have p from our lands, from our goods, from house, from wife, from father, mother, shill dren, kinsfolke, friends and acquaintance: from this light; and from this common ayre; yea, to beshore from all things of this worlde If an Oxe make so great bellowing, at what time he is separated from another Oxe, with whom he hath beene used to be yoked, and to draw in the plough: what a bellowing will thy heart then make, when death hal feparate thee from all those things. where-

wherewith thou hast bene yoked and carried the burthens of this life?

3. Of the great paint feare, & denbi that is at the house of death, to confider what shall then become of our body and soule.

*Onfider also, what a gricvous paine it shail then be to a man, when a certaine representation shall be made unto his mitdesforthewing in what cafe his body and folde shall bee after his death For as touching the body, he knoweth for certaine ready that though it hath beat herribsole never so much honored and cherished; yet there shall no better provision be made for ir, but only a hole, seven foot long; where it shall remaine in company of other dead bodies. But as concerning the foule, who knoweth what shall become of it, or what lot shall fall upon it? For although although the godly may perfwade and assure themselves of thelove and favour of God towards them in Iesus Christ, (by whose death they are delivered from the wrath of God, & made heires of his mercy,) yet the wicked and unbeleevers (to

Wednesday Morning.

whom the death of Christ is not availeable, because they live like Insidels, and die in their sinnes without repentance,) have just

cause to doubt and suspect their owne estate, to seare the justice

and wrath of God, and to despaire of his mercy.

And as there is no greater joy nor comfort unto the children of God, at the house of their death, the to know, that their foules are in the hands of the Lord, free from all torment: so there can be no greater anguish and griefe unto the wicked, at that houre, then to consider, that their soules shall passe from their bodies, into the hands of devils, to be punished in

Hell-

Hell fire with endlesse torments.

4. Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past.

Fter this anguish, there fol-Lloweth another no lesse then this, to wit, the particular account of all our whole life, which at the very houre of every mans death. must bee made unto Almighty God. This account is so dreadful. that it causeth even the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy Father, that being at the point of death, he beganne to bee afraid: whereat his Schollers marvelled. and said unto him; What father? are you now afraid of your account? Vnto whom he answered, Yea, yea, my fonnes, this feareis no new thing in me, for I have alwaies lived with the same.

At that time, all the sinnes of a

mans

mans former life are represented unto him like a squadron, of enemies, ready sett in battel aray to assault him. Then are the greetest sinnes, and those wherein he hath fraken greatest delight, represented most lively unto him, and are the cause of greatest feare. Then commeth the yong Virgin to his mind, whom he hath dishonored: Then come the Maides and houshold servants, whom he hath follicited & provoked to lewdnes: Then come the poore folkes, whom he hath injured, and evill intreated. Then come his neighbours, whom he hath offended: Then shall there cry out against him, not the blood of Abel, but the precious blood of our Saviour Icfus Christ whom hee hath crucified againerand whose blood hee hath shed afresh, when hee gave scandall and offence to his neighcour,

And if this caule must be judged according to the Law, which

saith:

Apoca 3

Exo. 21,

faith: Eye for eye: tooth for tooth, and wound for wound: what shall hee looke for, that (by his evill counsell or lewed example) hat beene the occasion of the losse of a Christian soule, if he be judged by that Law? O how bitter shall the remembrance of the delights and pleasures past be at that time, unto him which at other times seemed so sweet?

Pro. 13.

Vindoubtedly, the Wise man had very good cause to say; Looke not upon the Wine when it is red, and when it sheweth his colour in the glasse: for although (at the time of drinking) it seeme delectable, yet at the end, it will bite the a Serpent, and poyson like a Cockatrice.

Othat man would understand, how true a saying this is, that we have here rehearled. What Serpents sting is there that doth so sting & vexe a man, as the dreadfull remembrance of his pleasures past, shall doe at the houre of his death? These are the dregs of that

poy-

poytoned cup of the enemy.
These be the leavings of that cup
of Babylon, that seemeth so gaily
guilded in outward appearance.

5. How the Church of Christ cemforteth and helpeth the sicke person, at his departure out of

A Fter all this, consider, that when the Physicians perceive their Patient to be past receive their Patient to be past receive, and that there is no hope of longer life remaining, then (and for the most part not before) the sicke man sendeth for the Preacher or Minister; whom (perhaps) in time of his health and jollity, he hath despised and contemned. Then he is content to be instructed by him in matters of Religion, and to learne at his mouth the way of salvation.

Then hee desireth to bee commended unto God, by the devout and godly prayers of the Congregation: and (happily) requireth

to

Luke 22. 19,26. Christs blessed body and blood, in remembrance of his death and passion: that by meanes of this divine and heavenly meat, he may be spiritually united unto Christ his head, and made a member of his mysticall body.

1 Cor,10. 16,17, Thus doe the faithfull with prayers and Sacraments, comfort and help the sickepersons at their departure, when they are not able to helpe themselves, by reasonof the extremity of their paine and griefe, and continuall increasing of their sicknesse, which will scarce permit nor suffer them to call upon Almighty God, or to defire him of helpe and succour, though they would faine inforce themselves so to doe.

What great griefe and anguish of minde shall the sicke person then abide, in calling to minde his wicked and sinfull life; which at that time (especially) the devil laboureth to bring to his remem-

brance

brance? How gladly wisheth he at that time, that he had taken a better way? And what a vertuous kind of life would he then determine to lead, if hee might have time to doe the same.

6. Of the pangs of death, and of the great paine and agony, the soule abideth at her departure out of the body.

Onsider then also, those last saccidents and pangs of the ficknes which be (as it were) the messengers of death, how fearefull and terrible they be. How at that time the fick-mans brest panteth; his voice waxeth hoarle; his feet begin to die; his knees waxe cold and stiffe: his nostrils run out; his eyes sinke into his head; his countenance looketh pale and wan; his tongue faultereth, and is notable to doe his office; finally, (by reason of the hafly departure of the foule from the body) all his fenses are fore vexed vexed and troubled, and doe utterly lose their force and vertue-

But above all, the soule is then in most paine, and suffereth greatest griefes and troubles; for at that time shee is in a very great conflict and agony:partly for her departure from the body, and partly for feare of her dreadfull account, which is then to bee made; because shee is naturally loth to depart from the body: and the liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Now, when the soule is thus departed out of the flesh, yet there remaine two voyages for theeto make with him; the one, to accompany the body untill it bet laid in the grave: the other, to follow the soule to her particular judgement, where her capled presently to be determined. And thou hast to consider diligently what chall become of each one

Wednesday Morning.

of these two parts.

7. Of the Funerals and burying of the body, with the filthine fe unch loth somne se thereof after it is dead. The Halling

Onlider now in what a Uplight the body is, where the foute hath forfaken it sand what a worthy garment they provide to wind it in; and what haste his Friends and Executors doe make to get him quickly rid away out of the house. Consider also the Funerals, with all the other circumstances that are wont to happen therein; he often ringing of bells, (to shew that some one is to be buried,) the questioning in the streetes one of another who is dead; the accompanying of his corpes to Church, the Funerall Sermon, that is wont to be made in praise of him, who (haply) deserved no such commendation; the forrowfull weeping & mourning of his Wife, Children, Kins folke. H

Heb 9,27

folke, Servants, and Friends for him; and finally, all the other particulars that are wont to happen, until the body be laid and left in the grave: where it shall lie buried, until it be raised againe by the terrible sound of the Trumpet, at the generall day of Judgement.

And fuch is the great change and alteration in worldly affaires, that it may so come to passe, asa time may happen when fome building may be made necre unto thy grave (be it never so gay and (umptuous) and that they may digge for some earth out of the same to make morter for a Wal, and so shall thy filly body, being now changed into earth become afterwards an earthen Wall; although it be at this present, the most noble body, (and most delicately cherished) of all bodiesin the world.

And how many bodies of Kings & Emperors (trowest thou) have come already to this promotion?

8. What

8. What becommeth of the foule after it is departed from the body.

body in the grave, goe from thence forthwith and follow after the foule, and confider what way it taketh thorow that new Region whether it goeth: what shall everlastingly become of it for ever and ever; and what judgement it shall have.

Imagine that thou art now prefent at this judgement, and that thou feelt all the whole Court of

Heaven to expect the end of this sentence: where the soule shall give a particular account, and bee

charged and discharged of all he hath received, even to the value

of a pins poin :yca, and (as our Saviour him (elfe affirmeth) of eve-

ry idle word. There, an account that be required of his life, of his

lands and riches, of his houshold and family, of the inspirations of

H 2 Almighty

Iob 31.
14.
2 Cor.5.

M2t,12, 36. Luke 16.

2.

Almighty God, of the means and

opportunity he hath had to lead

For Eight

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Heb,10. 29.

Rom. 2.6. Apoc. 27. ız.

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life.

a vertuous and godly life: and a bove all, he shall be straightly examined, what estimation he has made of the most precious blood of our Saviour Christ, and of the use of his Sacraments.

And there shall every manbe judged (according to the account he shall make) of the gifts and graces he hath received of Almighty God.

g The third Treatife, of the confideration of death: Wherein the former Meditation is declared more at large.

He confideration of death, is 1 very profitable for many purposes, and especially for three. First, for the obtaining of true wisedome, that is, to know how a man ought to governe & frame his life: for as the Philosophers doe fay, in things that are ordained to any end, the rule and meafure whereby to direct them, is to be taken of the same end. And therefore, when men doc either build, or faile or doe any thing, they have alwaies their eye fixed upon the end which they pretend; and according to the fame, doe frame and direct all the rest of their doings. Now a confider ring that among the ends and termes of our life, death is one of them (whither we go all to take our rest)he that will indevour to direct his life in good order, let him fixe his eyes upon this mark; according to the same, let him dispose and direct all his affaires. Let him consider how poore and naked he must depart/out of this world: and what a hoait judge. ment he must passe at the houre of his death: and how he shall ye in his grave all betroden, and quite forgotten of all men, and according to this end, let him confider how to frame and direct the whole order & course of his life.

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Iob 1.21.

For Want

TALION of

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of conside-

By this rule a certaine holy man governed and directed his life. that said : Naked same I om of my Mothers wombe, and naked must I returne againe to my grave. To what purpose then should flose my time in purchasing & heaping together lands and riches, feeing nakednesse shall be mine end?

For want of confideration of this our end, doe grow all our errors & deceits. Hereof commeth our presumption, our pride, our covetousnesse, our pleasures, our niceneffe and delicareneffe, and the vaine Castles and Towers of winde, which we build upon the fand. For if we would confider in what cafe we shall be after a few dayes, when we are once lodged in that poore filly cottage of our grave, we should be more humble and more temperate in our life.

How could be possibly have any sparke of presumption, that would confider that he should be there dust and ashes ! How could he finde in his heart to make a God of his belly, that would confider that hee shall become there wormes meat? Who could ever be perswaded; to occupy his braine in such lofty and fantasticall thoughts and devises; if hee did but consider and weigh, how fraile and weake the foundation is, whereupon all his fond de-

Wednesday Morning.

fignements are grounded?

Who would endanger the losse and deltruction of himselfe, in seeking for riches both by Land and Sea, if he confidered, that at his death he should carry no more with him but a poore winding sheet? To conclude, all the works of our life would bee duly corrected and framed in good order, if we would measure and trame them out by this rule. For this cause the Philosophers said, That the life of a wise man, was nothing else but onely a continual cogitation and thinking of death: for a smuch as this confideration teacheth a

The life of a wise man Basenti. nual thinking of death.

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Icr.18,2.

man, what thing is somewhat, and what is nothing, what he ought to follow, and what to eschew, according unto the end where unto he must certainely arrive.

phers called Bracmanni, that they were so much given to think upon their end, that they had their graves alwayes open before the gates of their houses, to the intent that both at their entry and going forth by them, they might alwayes be mindfull of this journey and passage of death.

Almighty God said unto the Prophet Jeremy, that hee should goe downe into a house where earth was wrought, for that hee would there speak with him. Almighty God could have spoken with his Prophet in any other place, but he chose to speak with him in that place, to give us to understand, that the house of earth, (which is our grave) is the

schoole of true wisedome: where
Almighty

Almighty God is wont to teach those that be his. There he teacheth them, how great is the vanity of this world, there he sheweth unto them, the misery of our slesh, and the shortness of this life. And above all, there he teacheth them to know themselves, which is one of the highest points of Phillosophy that may be learned.

Wherefore (Othou man) defcend downe with thy spirit into this house, and there shale thou fee who thou art, whereof thou art come, where thou halt reff, and wherein the beauty of thy flesh and glery of this world doe end. So halt thou learne to despile all those things, that the world hath in reverence for want of due knowledge how to confider them, because the world considereth no instruction onely the painted face of Fekaleschat Arineth very beant iffully and gaily at the Window:

It considereth nor the miserable

H 5

and

2 King. 9.30. and extreme parts of her, which (after that her body was devous red with Dogs) Almighty God would have to remaine whole, that thereby we might fee, that the world is another manner of thing indeed then it appeareth in outward shew, & that we should in such wise consider the face of it, as to bee mindfull also of the extreme gricses and sorrows wherein the glory of it endeth.

Secondly, this confideration is a great help to cause us to eschew and forsake sin, according as Ecclesiastics witnesseth, saying: Remember thy last end, and then shall never sin. It is a great matter not to sin, and a great remedy also for the same, is for a man to remember that he must die.

leb, Cli.

Eccles.7.

36.

It is reported of a certaine religious man, that being fore tempted with the beauty of a woman (when hee had seene abroad in the world) and understanding that shee was dead, went to the

grave

Wednesday Morning.

grave where she was buried, and rubbed a napkin in the stinking body of the dead woman; and he uled alwaies afterwards, (whensoever the Devill troubled him with any cvill thought of her) to take the Hinking napkin, and to put it to his note, and fay to himfelfe: behold here (thou miferable wretch) the thing thou lovelt; and behold here what end the delights and beauties of the world have. This was a great remedy to overcome this line. And the deepe confideration of death, is of no lesse importance then it, as S. Gregory faith: There is nothing that doth so mortifie the appetites of this perverse flesh, as to consider in what plight the same shall be after it is dead.

The like story is reported of another religious man, who having his Table ready provided to goe to dinner, to ease somewhat for the refreshing of his weake and weary body, chanced suddenly

denly

S.Gregory.

denly to have a remembrance of death, which cogitation (evenas though it had beene a Constable or other like officer there ready to attach him) pur him in such a feare and terror, that it caused him to refraine from his mear. Consider then how much theremembrance of that dreadfull account that we must make at the houre of our death is able to worke in the heart of a just man, seeing it caused this man to abstaine from a thing that is so lawfull and necessary to be done.

Certainely, this is one of the most wonderfull things in all the world: that men knowing forffuredly, that at the very houre of their death, a particular account shall be required of them of all their whole life: yea, and of every idle word, wil (notwith (tanding) run headlong with such facility into sinne.

If a way-faring man, having

but one farthing in his purse, should enter into an Inne, & placinghimselse down at the Table; should require of the Hoast to bring in Partridges, Capons, Phefants, and all other delicates, that may be found in the house, and should sup with very great pleas fure and contentation, never remembring, that (at the last) there must come a time of reckoning; who would not take this fellow

either for a jester, or for a very

Wednosday Morning.

foole? Now what greater folly or madnesse can be devised, then for mento give themselves soloosly to all kinds of vices, and to fleepe to foundly in them; without ever remembring, that shortly after at their departing out of their Inne, there shall be required of them a very strait and particular account of all their diffolute and wicked life 3 may be not the life of

Wherefore it is verily to bee thought, that the devil laboureth The devil Laboureth all that be car, to make us

all

neglectiand forget the account we must make of all our whole life, as the houre of our death.

all that he can, to make us utterly to neglect and forget the remen. brance of our account, that we must make at the very houre of our death: because hee knoweth full well, what great profit and commodity, would arife untous by the continual remembrance of the same. For otherwise, how were it possible, that men should forget a thing that is so terrible and fearefull? Yea, fuch a thing, as they know most assuredly will come and steale upon them at their own houses? If we have but the least doubt or supicion in the world, of losing a little worldy riches, or of some other like thing: it maketh us oftentimes very carefull and watchfull, and causeth us to lose both our sleepe and our health.

How hapneth it then, that the remembrance of death, (which as well to the body as to the foule, is the most horrible and dreadfull thing that may come unto us)

causeth

causeth us not likewise to be very carefull and watchfull, in making provision before hand for the comming of it? Surely, it seemeth unto me a thing very much to bee marvelled at, that men should be so carefull as they be, in tristes and matters of small importance, and live so negligently, and without all care, in things that are of so great importance unto them, as is their everlasting salvation or damnation.

Thirdly, this confideration of our death, is a great helpe, not only to provoke us to live a good life, (as it hath beene faid) but besides that to die well. In things that be hard and difficult, foreshight & preparation before hand, is a very great help to bring them well to passe. Now, so great a leape as is the leape of death, (which reacheth from this life to the everlasting life to come) cannot well be leaped, unless we make a great course, and setch a long

The confideration of death provolveth ses not onely to live a good life, but alfo to die well. long race to runne the same; No great thing can be well and perfectly done at the first time. Seeing therefore it is so great a matter to die, and so necessary to die well, it shal be very expedient for us to die oftentimes in our life, that we may die well at the very time of our death.

The Soldiers that be appointed to fight, doe first practite themselves in such feats and exercise, as whereby they may learne in time of peace, what they must do in time of warre. The Horse also that must run at the Tilt, travesteth all the ground before, and trieth all the steps thereof, that at such time as he cometh to make his course, he be not found new and strange in doing his feat.

Wherefore, fith wee multall needs run this course (for somuch as there is no man alive but mult die...) considering also that the way is so obscare and stony, (as a men know) and the danger so

reat, that who foever falleth, shall be tumbled downe headlong into he bottomlesse pit of hell fire: t shall be requisite, that we doe now tread diligently before hand Ithis way, and confider particuarly all the steps & places there-Tof, one by one, for almuch as in every one of them, there is much to be considered. And let us not thinke, that it is enough to confir der what passeth outwardly about the sicke mans bed: but let us endevour much more to understand, what passeth inwardly in his heart.

of death; and what a griefe it is a at that time, to depart from all things of this life.

SECT. I.

To begin now even from the beginning of this conflict, conflict, that when death shall come upon thee; it will come at

Death
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apon us at
flict, such a
time as we
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thereof.

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such a time, as when thouthink, est thy selfe in most safety, and suspected least of the comming thereof: as we see by experience it is wont to happen unto many. The day of our Lord (saith the Apostle) shall come like a thicky which watchesth alwaies to come at such times, as men are most carelesse, and thinke themselves in most safety; that he may take them upon a sudden at unawares.

And so wee see it happenen most often, that even at that time, when men doe least thinke to die. and when they are least mindful of their departure out of this life: yea, when they cast their accounts before hand to make great purchases and buildings, and to fet upon great enterprifes of many daies and yeeres, then commeth death suddenly upon them, and disappointesh them of all their vaine hopes and defignements; and utterly overthrowth all their fond imaginations and buildings,

nildings, which they made in the re. And so is that saying fulfild of the holy King. My sife sith he) was sur off, like as the saver cutteth off his thread, while I as yet in the beginning, he cut met, from Morning to Evening theus ilt make an end me.

The first stroke wherewith eath is wont to strike, is the eare of death. Surely this is a very great anguish unto him that is a love with his life, & this forevarning is such a great griefe uno a man, that oftentimes his carall friends doe use to dissemble thank will not have the sicke man to believe it, lest it should vexe and disquiet him. And this they will doe sometimes, though it be to the prejudice and destruction of his miterable soulc.

King Sanl had a very stout and valiant courage: but after that the shadow of Samuel appeared unto him, and had told him that hee should die in the battell, adding more-

Elay 38.

The first Broke of death, is the feare of death. 1 Sam. 28.19. moreover these words, Tomo, sow, both thou and thy sons shall he with mee: the seare and terrous (which he conceived at these that at that very instant her lost all his force and courage, and fell downers the ground as a dead man.

Now, what great griefe will be to a man that is in love with this life, when such like newer shall be signified unto him? For immediately upon this denunciation, there shal be represented unto him, his departure and perpetual banishment from this world, and from all things that be in the fame. Then shall be see that his houre is now come, and that the dawning of that dreadfull day ap peareth now at his house: where in he shall depart from all things that hee hath loved in this life. His body shall die but once, but his heart shall die as often, at he shall remember the losse of all those things, whereunto it ber eth love, and affection: for so nuch as death shall put the knife betweene him and them all, and make an everlasting division.

The deeper root the tooth hath nthe jaw, the greater griefe it causeth at what time it is plucked out. Now the heart of a wicked man, being so fast rooted in thelove of the things of this life, it cannot bee, but that it must needs be a very great griefe unto him, when he seeth the houre is now come, wherein he must depart from them all. At that time, those things whereunto he beareth most affection, shall wound his heart most grievously: and that thing which was wont to be a comfort to him in his trouble, shall bee then a most cruell torment in vexing him.

S. Augustine declareth, that at what time he had determined to separate himselfe from the world, and from all the pleasures and delights thereof, it seemed unto

The more
we be in
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it will be
unto us, to
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S. ANEUftine.

m for ever? And will thou never have any more to do with us? Con. sider now then with thy selfe what a griefe it will be to a car. nal heart, when those things that he hath most loved, doe represent themselves at that house unto him; and when he feeth that he that be spoiled of them all, in such wise that he shall be inforced to lay: Now shall this world have no more to doe with me, neither this ayre, nor this Sunne, nor this Element.

Now shall I have no longer conversation and comfort of my children, my wife, my house, my lands, my goods, my pleasures and delights; of all things Im now left naked and bare, now will death spoile me of themall, now is mine old age at an end, now is the number of my dayes fulfilled, now shall I die untoall maner

unto him, that they all representations of things, and they all unto ted themselves lively unto him, me; wherefore (Othou world) and said; What? Wils thousand I bid thee farewell; yea, my lands, my goods, my riches, I bid you farewell; my friends, my acquainrance, my kinsfolke, I bid you farewell; my loving wife and my deare yong children, I bid you all farewell; for now (alas) shall we never see one another any more in this mortall flesh.

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gOf the separation or parting of the soule from the body at the houre of death, and of the horror and loth somme fe of our grave.

SECT. II.

Here is yet another separation after this more terrible and dreadful than this is : to wit, between the foule and the body, which have kept company fo long time together, and have bin fuch hearty friends. The Devill hath spoiled the holy man Job of al manner of things, save onely of

his

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his life; and it seemed unto him that (in comparison of the spok thereof) all the rest were of nonaccount, and therefore he faid Iob 2,4. Skin for Skin, and all that a ma hath, will be give for his life. This is the thing that naturally is mol loved, and the separation where of causeth much griefe.

If the separation of one way-faring man from another, who they have travelled in journey together any time, doe cause sud griefe and solitarinesse: what griefe shall it be, when twosuch entire friends and companions, at the foule and body have bene, at separated the one from the other, which have travelled together from their Mothers wombe, intill that very houre, and have had fo many knots & bands of friend. thip betweene them? What? griefe will it be, when the spirit shall say unto the flesh: Thus now remaine all alone without thee, and the flesh shall likewife

Wednesday Morning.

make answer to the spirit saying: and in what case then shall I be without thee, feeing all the being have, I received of thee?

After this, it commeth naturally to a mans mind, to think what hall become of his body, when his soule is departed out of it, and in thinking hereupon, hee feeth hat the best hap his body may have, can be no better then to bee laid in a little grave of earth. The basenes of which condition; makethhim to be (as it were) aftonied; for considering on the one lide what great estimation hee hath made of his body in times bilt, and feeinglon, the other fide, what a bale and wile place that is, wherein it must now bolaid : he cannot but wonder exceedingly. pt it. He considereth and wayeth with himselfe, that the lodging which they will prepare for him. in the earth shal be strait and nare row: hat it shall be also obscure and darke, stinking and full of wormes.

wormes, maggots, bones, & ded mens skuls, and (withall) so hor rible, that it shal be very irksome to them that be alive, onely no looke upon it.

And when he feeth, that this body, which hee was wont to make so much of this belly, which hee esteemed for his God; his mouth, for whose delights the Land & Sea could scarcely serve: and his flesh, for which gold and filke was wont to be woven with great curiolity, & a loft bed prepared to lay it in, must now be laid in such a filthy and miserable dunghill, where it sha'l be troden upon,& eaten with foule worms and maggots, and within few dayes be of as ugly a forme, as a dead caryon that lyeth in the fields; in so much that the way. faring man will stop his note, and run away in great hafte, to avoid the stinking savour of it; when (May) he confidereth all this, and leeth that in stead of his soft bed

he must lie there, upon the hard ground, in stead of his precious and gorgeous apparell, hee must have there but onely a filly poore winding-sheet, and in Read of his sweet odoriferous perfumes and Muskes, filthy rottennesse and horrible stenches, and in stead of his multitude of delicate dishes and waiting ferving men, he must have there such an infinite number of crawling wormes, and filthy maggots feeding upon him: he cannot chuse (if he have any sense or judgement remaining in him)but marvel to see unto how base a condition such a noble creature is now come, and to confider with whom hee must now keepe company there, even fellow and fellow like, who in his life time had no fellow nor equal.

It is not the part of wife men to wonder at things: for the customable seeing of things every day, taketh away from them (be they never so great) all admiration and

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Eccles.3.

wonder. And yet all this not with. It and ing the great Wile-man wondered at this misery, though it be a matter whereof we have daily experience, when he said: If man and beast doe die both asturone sort, what availeth it me that I have travelled so much in seeking for wisdome?

If it were so, that the body (in this separation) should end in something that were of any price or prosit, it would be some kinde of comfort unto us: but this is a thing to bee wondred at, that so excellent a creature shall end in the most dishonorable and both some thing in the world.

This is that great misery, whereat the holy man Job wondered (and surely not without good cause) when he said; The tree after it is cut, bath hope torevive and spring againe, and if the root of it doe not in the ground and the stocke be dead in the earth, jet with the freshres of water it spring;

oth againe, & bringeth forth leaves as if it were newly planted: but man after he is once dead, withered and consumed, what is become of him?

Great (undoubtedly) was the tribute, that was laid upon the children of Adam for sinne; and the everlasting Judge understood very well what penance he gave unto man, when he said: Thou art dust, and into dust then shall resurne againe.

Gen.3.

g Of the great feare and doubt the foule hath at the houre of death, what shall happen unto it after it is departed from the body.

SECT. III.

Howbeit, this is not the greatest cause of feare, that a man hath at the houre of his death; but there is yet one farre greater, & that is, when the soule casteth her eyes further, and beginneth to thinke upon the dangerous

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For this is now (as it were) to depart from the Haven mouth, and to lanch into the maine Sea: where none other thing is to be feene on what side soever yee looke, but onely Heaven and the water: which is wont to be an occasion of great feare, in such as are but new Sea-men. For when a man confidereth that eternity of worlds, which followeth after death: and withall casteth his eye into the new and strange Region, which was never knowne nor travelled by any man alive, where hee must now begin to take his journey: when he considereth also the everlasting giory or paine, which there must fall to his lot, and feeth, that whereforeer the tree falleth, there it shall remaine for everinore; and knoweth not on which of the two fides he shall fall. When he considereth (1 say) Wednesday Morning.

all these things: he cannot but be in avery great feare and trouble of minde.

And such is the miserable state and condition of those that have not repented them of the lewd and ungodly life which they have lead: and therefore cannot perswade their hearts and consciences of remission and forgivenes; nor assure themselves of the love and favor of God towards them. And then (no marvell) though they bee vexed with griefe and anguish of soule at that dreadfull houre, and die doubtfull, or rather despairing of their salvation. For if their owne consciences accuse them, and their hearts condemne them; then have the just cause to feare, lest Almighty God (who is greater then their hearts, and knoweth more then themselves) should pronounce the sentence of their just condemnation.

But as for those that are in Christ lesus, whose sinnes are as

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THE REPORT OF THE PARTY OF THE

Rom. 8.1.

1 Iohn 3.

Eccle.11.

Luke 23.

43.

utterly remitted, as if they had

never committed any, and unto whom the righteousnesse of Christis as freely and fully impu. ted and reckned, as if themselves had performed and wrought it in their owne persons: there is no condemnation for them to feare, and therefore no cause for them to doubt of their falvation: yea, they are fure that their Redeemer liveth, they know that they are translated from death to life, and that when their earthly house shall bee dissolved, they have an eternall building in the Heavens. Right happy therefore and blefsed are they (as David speaketh) whose unrighteoutnesse is forgiven; and whose sin is covered: and happy are they to whom the

2 Chron. 36.

Iob 19.

1 Iohn 3.

2 Cor.'5.

Psal, 32.

Luke 15. 22.

Lord imputeth no sinne. Happy art thou Manasses, that after thy so many abominations and wickednesse; obtainedst grace to become repentant. And happy Lazarus, who from thy beggery and lothsome sores, wert carried by Angels into Abrahams bosome.

Wednesday Morning.

And happy O thou theefe, who upon thy true repentance, unfained faith, and hearty prayer, from the Crosse whereon thou hangedst, wert the same day received into Paradife.

But Othe misery of those sinful men, that either despaire or distrutt of Gods endlesse mercy, and cannot perswade themselves to be of the number of those thar are to be saved. Tenne thousand times unhappy Cain, that thoughtest thy sins to be more than could be pardoned. And thou unhappy Judas, that (notwithstanding thy desperate repentance for thy damnable sinnes) becamest thine owne executioner and from the honourable dignity of Apostle Acts 1. thip, wentest to thine own place of everlasting perdition.

And although the case of althe wicked bee not so desperare as theirs was: yet in as much as they

cannot

Gen 4.

Mat.17.

13.

cannot assure their hearts of Gods mercy, they have good cause to feare his justice, and cannot chuse but be in great anguish and perplexity, when they consider, shortly their soule shall be separated from the body, and yet they know not what shall become of the same for ever.

2 Reg 8.

We read that when Benhadad King of Syria was fick, he wasin so great anguish and griefe of mind, for that he knew not whether he should die of that sicknes or not; that he sent the Generall of his Army, with forty Camels loaden with treasure, unto the Prophet Elizaus, requesting him (with words of great humility) to rid him out of that perplexity he was in, and to put him out of all doubt, whether he should recover of that sicknes or not. Now if the love of so short a life as this is, be able to cause a man to be in fuch a great care and pensivenes, how great care will a wife-man take. take, when hee perceiveth himfelfe to be in such a case as that he
may truely say, that within two
houres he shall have one of these
two lots: to wit, either life everlasting, or death everlasting? And
yet hee knoweth no certainty,
whether of these two lots shall
come unto him.

. What martyrdome may bee compared to such a paincfull anguish and griefe, as this is ? how carefull should every one bee, to rid himselfe of this feare and perplexity, and how defirous to be freed from that doubtfulnesseand danger? Put the case now that a King were taken prisoner among the Turkes, and when his Embaffadours should come to ransome him, the Turkes would propound, that the matter should be determined by casting of lots, and that if he hapned to have a good lot, he should be ransomed, and goe home with the Embassadours of his Kingdome; but if contrariwife.

wise, that then immediatly hee should be throwne into a hot fire Furnace, which were there prepared burning & flaming before him. Tell me (I pray thee) at the time when they should be cassing theselots, & putting their hands into the veffell to take them out. and all the world in great expe-Chation, waiting what should be the end thereof, and the King himselfe standing there present, beholding the doubtfull hap that must bee allotted unto him; in what a dolefull case thinkest thou) would hee then be? How troubled? How fearefull? How quaking and trembling? And how ready to promife and vow unto Almighty God all he could possibly doe, to be quite rid out of that horrible anguish?

Meditation for

Now, what is all this (beit never so great) but as it were a shadow, if it be compared with this danger that we speake of? How far greater is the Kingdome that we seeke? How farre greater is the firy furnace that we do feare? How farre more grievous is the perplexity and doubtfulnesse of the other? For on the one side the Angels shall be there expecting for us, to carry us to the Kingdom of Heaven; and on the other side, the Devils, to cast us into the horrible Furnace of Hell fire: and the ungodly man knoweth not whether of these two lots shall happen unto him, which shall be determined either the one way or the other, within the space of one houre after his death.

Consider therefore in what a heavie plight thy heart shall be at this last instant: how fearefull, How humble, how abased before the face of him, who only can deliver thee out of this dager? How carefull shouldest thou be to case thy conscience of this anguish and torment? and how diligent, to procure unto thy selfe that joy and peace of conscience which they i

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THE PROPERTY OF THE PROPERTY O

Acts 24.

2 Tim. 4.

7.8.

16.

they injoy, that can perswade themselves of Gods loves and favour towards them in Christ Tefus?

How shouldest thou study and strive to assure thy soule of her undoubted falvation; & to make thine Election sure? As the Apoftle speaketh. How shouldst thou indevour (with S. Paul) to have alway a cleere conscience toward God and men, that when the time of thy dissolution approacheth, thou mailt say with the same Apostle; I have fought agood fight, and have Snifted my course. Thave kept the faiththenceforth therefore there is laid up for me the Crowne of righteousnesse, which the Lord (that righteous Judge) shall give me at that day: and not to mee onely, but sute all them also that love and looke for his appearing.

Of the particular account we must make to Almighty God at the houre of our death: whereby we come to understand all the errors and blindnesse of our whole life paft.

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SECT. IV. Feer this anguish, there fol-Noweth yet another as great as it, (namely in such persons as have lived a lewd and dissolute life) which is, to come so late to think upon the account they have then forthwith to make, of all the disorders, and offences of their former life. O how wonderfully shall the wicked be confounded at that time, when the griefe of their paine shall cause them to open their eyes, which heretofore the delight and pleasure of sinne had closed them I in so much as they shall then clearely perceive, what false gods those were which they have ferved, & how deceitful those

At the houre of death it is a gricle to a sicke : man, if he bave lived licentioufly, shat be thinketh so late upon bis account.

2 King. 6.

those riches were, which they have so greatly gaped after, and how by following that way (whereby they thought to have found rest) they find in conclusion their utter ruine and destruction.

The servants of the King of Syria, came to apprehend the Prophet Elizaus, and when Almighty God had strooken them all blind, by meanes of the prayer of the Prophet; the Prophet said unto them: Come goe with me, and I will shew you him whom yee seeke. And when he had thus faid, hee carried them with him unto Samaria, and brought them into the Market place of the City, in the midst of all their enemies: and then made his prayer againe, and laid, O Lord, open the eyes of these miserable men, that they may see where they are.

2 Now tell me(I pray thee) when those men opened their eyes and law whether they were come, (beleeving certainely before, that

they went to find the party they fought for) howr amazed and ashamed were they, when they law how foulely they were deceived? Now, what thing (in the world) could make a more lively resemblance of the Proces and

Wednesday Morning.

deceits of our life?

We doe all walke here in this world, by the way of our appetites and desires: some seeke after gold; others doe purchase lands, others do make great buildings; others seeke for pleasures and delights, others for offices and dignities; and each one is fully perswaded, that hee taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of death; and the danger of our account discovereth the vanity of our hopes: then finding our selvesto be in arrerages for our account, we shall cleerely perceive, how foulely we have beene deceived; and we shall see, that by follow-

they

ing that way, wherby we thought to have found quietnesse and rest, we finde our perdition.

how blindly do we now wander up and downe in the world? What eyes shall we then have? how shall our judgement be then altered? how farre different shall it bee from that it was before? Then shall we plainely see, how all the things of this world are miserable, her gods false, her wayes crooked, her hopes vaine, her promises lying her pleasures bitter, her glory short and vaine.

Then shall wee perceive (although too late) how her riches were thornes, and her delights poyson. To be short, then shal we see how our eyes have bin clozed up, and that we never knew whether we went: and (at the end of our journey) wee shall sinde our selves in the streets of Samaria, and in the snare of the judgement of Almighty God; and compassed

about

bout with all our enemies, to vit, the Devils and our sinnes.

O how shal the wicked men be onfounded at that houre? and ow foulely they shall see themlves beguiled? How truly may very one of them say at that me, O miserable wretch that I m, what other commodity have now by all my pleasures past, ut onely that I have provoked this dreadfull houre, the indigation of the ludge against mee, who must give sentence upon ne? Now pleasures are all dead nd gone, and there remaineth of hem neither relique or memory, o comfort me withall; no more, then if they had never beene, year, contrariwise, they remaine as thornes, that lie pricking all about my heart, they make my cause doubtfull, they torment my wofull soule now presently, and peradventure shall torment it everlastingly, for ever and ever-

This is the fruit that I have ga-

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thered of my dissolute and wanton life, and of all my carnall delights. This is the serving of my teeth on edge, that my gluttonies past doe cause mee now to have my pleasures and delights have now forsaken me, they are quite gone away, and wil never returne againe; yea, perhaps (in stead of pleasures that continued but a moment) there are prepared for me everlasting horrible torments in Hell sire.

Now, what blindnesse san be greater then this? How much better had it beene for me, never to have bene borne, then to have offended him, of whose help and savour I have at this present so great need? How much better had it beene for me, that the earth had opened and swallowed mee up before I had once thought to offend him? O unfortunate day? O cursed houre, wherein I offended the Lord! Why did I not consider before hand of this dread.

dreadfull houre? Why was I not looner mindfull of this terrible udgement? How were mine eyes blinded with so small a glimpse? Is this the socertaine and sure? Is this the end that all the honours of the world come unto? What? Are all those things which I have so greatly esteemed heretofore, of so little account at this present?

After all this, there followeth also another griefe as great as this, which is the feare of the account which shall then be required of us: this is one of the greatell troubles and griefes we shall have at that time. For besides this, that it is to terrible a matter to enter into judgement with Almighty God, the very Devils alto and Fiends of Hell, will increase this feare at that houre, which before they were wont to extenuate and diminish unto us, with the hope & colour of Gods mercy. Then will they put us in minde Luke 23. 31.

Rom. 2. Cor. 5. 10.

10. Matth.7. 19.

Pfal. 14. 3.4.

minde of the greatnesse and profoundnesse of the judgement of Almighty God, and of his justice, which they will then show to be fo great, that he pardoned not his owne onely Sonne for the finnes of others. If this then be done in greene wood, what shallbe done (lay they) in dry wood? Then the wicked man shal begin to tremble and quake for feare, and fay to him. selfe; O miserable wretch that I am, if that be true which all the Scripture reporteth, to wit, that Almighty God wil give to every man according to his workes, what may I hope to receive at his hands that have done fo many wicked works? If the Golpell fay, that the tree shall be judged according to the fruit that it Matth. 3. | yeeldeth, what judgement may I look for, that have brought forth so many wicked fruits? If it be true which the Prophet faith, that none shall ascend up to the Hill of God, unlesse he have inno-

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cent hands, & an undefiled heart: whither shall I then goe, that have had such wicked hands, and such a filthy heart? If the saying of the Wise-man bee true, that whosoever shutteth his eares, and will not heare the Law, shall cry and not be heard, what may I looke for: that have had mine eares shut against Almighty God, and yet have had them so open, to hearken after lies and vanities

of the world?

Wherefore(O my omnipotent God) with what face shall I now appeare before thee, and defire thee to give eareunto me: feeing thou halt so oftentimes called me, and I would give no care unto thee; how can I request thee to receive me into thy house: seeing thou hast so oftentimes called at my house, and I have shut my gates against thee? How shall ! find thee now at the time of my need: seeing thou hast had so oftentimes need of me, in thy poore and I

Prov. 28.

But for i

and impotent members, and half
not found me? By what title or
right may I request thee (now at
the end of my journey) to grant
me heaven, seeing I have spentall
my life time in the service of the
Devill thine enemy?

A how justly maiest thou now say unto me; thou hast served the world and the Devill, get the therefore unto them, and let them

give thee thy hire.

The like answere made the Prophet Elizaus, to King Joran the Son of Achab, who when he had spent and impicied all his life in the service and worshiping of Idols, and came in the time of his necessity to the Prophetor God, requesting him of help and remedy a the holy Prophet answered and said; O King lorum what hast thou to doe with me? get the honce unto the Prophets of the there and Mother, and desire them to helpe thee at this time.

Ohow many of us doe follow this

Wednesday Maring.

this wicked Kings both in our life and death's incountife wat ferve the world, and and and any of death we call upon Aloughy God. What and were analy, we looke to have at that discadiul hours, but even the lame that be hath already given in the like cale, which is What half shoute doe with me, fich thou didk hever service unto me? Gat thee hence to thy Counsellors whom thou halt followed, and to thine Idols whom thou half loved for ved and adored : and fpeake anto them to give thee thy wages for thy fervices outs from that does not

When ye shall cry (saith Almighty God by his Prophet Esay) for them that yee have gathered together, deliver you : but she wind shall take them all aways.

At this time the licket with beginneth to with, that hee might
have some space to repens him of
his former life, and hee thinketh
then with himselfe; that if he
might

fickaper-Jose (thak bace live) diffolutely doe fo, but if they recover their bealth, they returne ordinarily agains to their former wicked life.

Esay 57.

At the house of our death we wish that we had more

teth, and converte the truly unto God, he will for-

2 Reg. 3.

When oe-

ver a sin-

ner earnest-

ly repen-

13.

receive

time to Ye-

pent in of

our firmes.

Meditation for

Augustion jet

might obtaine it, O how would he tast and pray? how would he relieve the poore? and what great workes of mercy would he doe? Yea, he would not content himfelfe with every common kind of repentance, but would live the anost strait and austere kind of life of all men in the world. But alis, when hee perceiveth by their creasing of his sicknesse, that his request will not be granted, and calleth to minde, what time, opportunity and meanes hee hith had, to prepare himselfe for this dreadfull houre, and how fondly he hath suffered the same to pille in vaine, then is he wonderfully grieved and vexed for this lofe, and acknowledgeth himselfeto be well worthy of such punishment: for that he would not be mindful before hand of his dreadfull account, but omitted torepent him of his sinnes, while he had time and space to deen

Ounto how many of us dothit

Wednesday Morning.

happen, to be beguiled after this fort? Spending and confuming the time, (which Almighty God hath given us to beltow in his fervice) in vanities and pleasures, and afterwards when we stand in most need of it, we want it. And to hapneth unto us, as it doth commonly to the Pages and Setvitors in the Court, who being allowed a candle to light themselves to bed, doe spend their candle in play all the night, and afterwards are constrained to goe to bed darkling.

A very apt similitude.

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10. 18 M. 18 3. 18

(12) 3/13

gerich Tis

A 18 18 16

How the Church or faithfull Congregation comforteth and helpeth the sicke persons, at the time of their departing out of this life.

r vada vandrabna.

SECT. V.

person to his last end, and the Church of Christ (as a very loving and pittiful Mother) be-

How the Church or congregation beloeth the sicke

K 2

ginneth

persons at the houre of their death. ginneth then to helpe her children with prayers, as also that holy Sacrament of the Lords Supper, and with all the meanes ther may else possibly doe.

And because his necessity is so great (for at that instant it shalbe determined what shal become of him for ever) great haste is made to have the passing bell to be tolled, whereby the faithfull people that shall heare the same, may be put in minde to helpe the sicke man with their devout prayers in this his great peril and danger.

And when they perceive his senses begin to faile, his speech to faulter, his eyes to sinke, and his seet to die, then the Pastor is called for to minister heavenly physicke for the health of his soule, whose body they see to be past recovery.

Thus doth the godly Preacher begin to instruct the sicke-man in the matter of salvation, and to prepare him for a better life; he first sheweth him, that the cause of his sicknes in his sin and transport gression, which deserves to be punished with everlasting death; he layeth before him the search threatnings of God against since, and the examples of his severe animadversion and punishment of the same; that new it believe with him to sepent him of his wicked life unfainedly, and to call uncessantly for grace and therey.

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And if he perceive him sufficiently to be cast downe with the sense of his sins, and the consideration of Gods justice and venge-ance for the same; then doth he raise him up with the hope of his mercy, and layeth before him the sweet and comfortable promises of God in Christ Iesus: who by his bitter death and passion, hath sustained the punishment due to the sins of men, and by his holy life hath performed that righte-ousnesses which was required of them. So that if the sicke man can

K 3

but

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But if the fick man be defirous to receive the Sacrament of Christs blessed body and blood, as the pledge and earnest of his redemption and inheritance, purchased by the death of Christ, and represented by that holy mysterysthen doth the Pastor releeve and checre the ficke mans fainting soule, with that divine and heavenly food, whereby heeis united and knie unto Christthe head, as a member of his myslice! body, and whereby he is ingrafted (as a lively branch) into that true and living Vine, which yeeldeth fruit unto eternall. life.

Then(as the fick man draweth on to his longest home) the Mini-

fter, with the rest of those that are present, beginneth to commend him in their prayers unto Almighty God, befeechling him to itrengthen and increase his feeble faith, to arme him with pau tience in this extremity, and to granthim a happy passage to the joyes of Heaven. Thus is the fick person relieved and comforted on every side with the blessed Sacrament, and devour prayers of the faithfull, at the time of his passing out of this World, when (otherwise) he would be ready to despaire of Gods mercy, with the remembrance of all his former dissolute disorders, and wanton pleasures and delights, which at that time would represent

Into what a natrow Reait (trow yee) should he be brought, and what an extreme anguish and griefe should hee feele, with the cogitation of his former wicked and licentious life; if the hope of

K 4 Gods

Gods favour, and the confideration on of those inestimable benefits which he trustern to receive be the meanes of Christ did noted him of that doubtfulnesse, and mightily comfort his perplend conscience.

Of the pangs of death, and of the great paine and agony the foule abideth, at her departure one of the body.

SECT. WIL

Of the parings of death.

Frenthis followeth the ago-13 ny & pangs of death, which is furely the greatest of all the conflicts wee have in this life. Then his friends and executors begin to provide his winding theer, and other things for hisfunerals: then they begin to fay to the ficke man, that the houre of his departure out of this world is now come: and therefore they councel him, to recommend himfelfe unto Almighty God, and to call heartily upon him in this talt time of his trouble, who hath promised to heare and helpe all those that call upon him. Then the fick-man beginneth to heare the wofull cryes, and pictifull les mentations of his poore wife, who (now presently) beginneth to feele the discommodities of her new widdow-hood, and folitary life. Then the foule of the fick-man is ready to depart from the body, and at the time of her going, every one of his members is fore grieved and vexed therewith.

Then are the cares of the foule renued afresh then is the some, in a marveilous great conflict and agony, not so much for her departure, as for feare of the houre of her dreadful account, approching to neere unto ther then is the time of trembling and quaking yea, even of fuch as be most stout

and couragious:

It is reported of a godly Pa-K 5 ther

ther, that as he was passing out of this world, he began to tremble and feare, and was loth to die. howbeit the holy man encouraged himselfe saying; Goe forth my foule, go forth out of this bedy, whereof shouldest thou be afraid? it is threefcore and tenne veeres that thou halt served Christ, and art thou yet afraid of death?now, if this holy man were afraid of his passing out of this world, who had ferved Christ so many yeeres: what shall he doe, who (peradventure) hath offended him fo many yeeres? Whither shall he goe? whom shall he callupon? what counsell shall he take? O that men understood, how great perplexity and anguilb is at this dreadfull houre!

in what a dolefull case the heart of the Patriark Isaack was, when his Father held him bound hands and feet, and laid him upon the wood to sacrifice him: when he

Wednesday Marning.

faw his Fathers gliftering fword over his head, and underneath him the flames of fire burning, and the fervants (that might have foot of the Hill, and he himselfe bound hands and feet in such fort, that he could neither flie nor defend himselfe; in what plight (trove yee) was the heart of this bleffed yong man, when he saw himselfe in so narrows a strait?

And furely, in fac greater perplexity is the sould of the wicked man, at this dreadfull houre : because he can turne his eyeson ho side, where he shalbhot fee pocasions of great terrour and feare. If he look upward, her front helic reva rible fword of the justice of laid mighty God threatning him: if he looke downwald, he feeth the grave open, ever gaping, and tari rying for him wif he looke wich. in himselfe, he seeth his own cold science gnawing and biblygdim: If he look about him chere be And gels

In what perplexity the soule of the wisked man is at the boure of death.

faw

Gen. 22,

gels and Devilson both fider of him watching and expecting the end of the sentence, whether of them shall have the prey; if he book backward, he feer h his dokfill wife, his little yong children his poore servants, his kinsfolke his friends, his companions, his acquaintance, his houses, his lands, and the goods of this life, togemaine all behind and are not able to succour him in this his great distresse: for as much as he mub depart all alone our of this life; and they all must remaine Hill here.

in To conclude, if (after all this) he take a view of himselfe, and confider what he is inwardly the shall be wonderfully amazed and afraid, to see himselfe in such a dangerous and terrible estate, in so much, as (if it were possible) he would flie away even from him-Cles density of the history of

: Now (alas) to depart from the body is a thing intolerable, to contiWednesday Morning.

continue still therein, is a thing impossible: and to deferre his departure any longer, will not be granted. A 19 at as the

All the time past seemeth unto him but as a blast of winde, and that that is to come, appeareth(25 it is in deed) infinite. Now what shall the miterable soule doe, being thus compassed and invironed about with formany fraits? Ohow fond & blind are the fons of Adam, that wil not provide in time for this terrible passage?

Of the Funerals and burying of the body, wish the fitchineffe and lath some fe thereof, 4fverit is dead. WE STAN MILLION OF

SECT. VII.

Aft of all, when this great Lonflict is ended, the foule is violently taken away from the body, and departers from her and cient habitation withe body remaining utterly spoiled of all the

Of thefanerals and burying of sbe body, with the loth formeres shereof.

Then out of hand the winding-1 Pete Wednesday Morning.

sheete is provided and brought forth, which is the richest lewell he may take with him out of this life: and this is the greatest recompence that the richest man in this world shall have of all his goods at that houre. I wish this pointwere well considered by every covetous man, and by those that make their mony their god: whose blindnesse, and folly the Prophet reprehendeth in thefe words, Bee not afraid when a man waxethrich, and when thou seeft the glory of his bouse very much multiplied and increased: for when he dyeth, he shall not carry bis goods away with him neither shall be glory goe downe with him.

Then doe they make a hole in the earth of seven or eight foote long, (and no longer, though it be for Alexander the Great, whom the whole world could not hold) and with that small roome onely must his body be content. There they appoint him his house for

The richest man in the world. must at his death be content onely with a windingsheet.

> Pfal. 49. 16,17.

> > Of the buriall of the bedy.

ever.

ever, there he taketh up his per petuall lodging, untill the last day of generall Judgement, in company with other dead bodies:there the wormes crawle out to give him his entertainement. To be short, there they let him downing a poore white theet, his face being covered with a napkin, and his hands and feet fast bound, which ruly needeth not for heis then fure enough for breaking ont of prison, neither shall hebe able to defend himselfe against any man. There the earth receiveth him into her lap: there the bones of dead men kille and welcome him; there the dust of his Anceltors imbraceth him, and inviteth him to that table and house, which is appointed for all men living.

Mand the last honour that the world can clos unto him at that time, isto cast a little earth upon him, and to cover him well therewith, that the people may not feele feele his stinking savour, and bei hold his dishonour and the gita tell-pleasure, that his very deare and speciall friends can doethich unto him, is to honour him with casting a handfull of earth upon him. And therefore the fairkfull people are wone to the this ceremony towards the dead, that Almighty God may dispose others to doe the fame unto them, when they shall be in the like case.

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Now, what greater confession and acknowledgeing of our milery can we devise, then to see how men prevent before) hand, than they may not want after their death to small a benefit as this is? O greedy coverous este of the line ving, and great poverty of the dead, why flould a man defire! and gape after to many things for this present life, being so short as itis, seeing le little will content him at the house of his death?

Then the Grave-maker taketh the spade and picke-axe in his

and even with the earth,
And the finde dapper Gentleman, who (whiles hee lived)
might in no wife abide the wind
to blow upon him, no, not fo
much as a little haire or moteto
fall upon his garments, but in all
hafte it must be brushed of with
great curiosity, here they say and
hurle upon him a dunghill of filthinesseand dirt. And that sweet
minion Gentlewoman also that
was wont (for sooth) to goe perfumed with Amber, and other
odori-

Wednesday Morning.

odoriferous smells: must be contented here to lie covered all over with earth, and soule crawing wormes and maggots.

This is the end of all the gay braveries, and of all the pompe and glory of the world. In this plight do al his friends now leave him, lying in that Arait lodging,, in that earth of oblivion, and in that darke prison, where he shall remaine accompanied with perpetuall solirarinesse, untill the general day of Judgement Oworld, what is become of thy glory? O yee my houses, lands, and riches, where is your power?O my wife, my children, my friends, and kinsfolkes, where have you now lest me? How hapneth it that ve my old friends and companions doe to quickly for take mee, and leave mee here in the earth thus solitary alone? How chanceth it that the wheele of my so great prosperity & felicity, is so quickly overturned and defaced? They

miterable calamity?

Wednesday Morning.

2King.9 35.

2King.9.

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They that faw Queene Jezald, when the was (by the jult judgement of God) eaten with Dogs, when they law that there remain ned nothing else of her beauty, but onely her skull, and the extreme parts of her feet & hands those (I say) that had known her before in so great flourishing and royall estate, and saw her at that time in such a miserable plight wondering at that so great alteration and change, demanded aid said, Haceine oft illa Iczabell? Is this that lezabel? And as many as paffed by that way, & beheld her thus eaten with Dogs, repeated the same exclamation, marveiling at so great a change, and said; W this that lezabell? Is this that great Queene, Lady of Israel! Is this she that was so mighty? She that usurped and seazed the lands and goods of her Subjects, by shedding of their blood? Is death able to bring the mighty and puissant Princesse, to such a base and mile-

Now therefore my deare brother, go downe (I pray thee) with thy spirit, into the Graves and Se. pulchers of fuch Princes & great Personages, as thou hast either heard of or known in this world, and confider, what a horrible and desormed sorme of their bodies is there to be seene, and thou shalt see, that thou hast good cause to make the like exclamation, and to use the same words & say: Is this that Jezabel? Is this that amiable face, which I knew fo faire and lively? Are these those eyes that were so cleare and bright to behold? Is this that pleasant rowling tongue, that talked so eloquently, and made goodly difcourses? Is this that fine and neat body, that was so trimly polished and adorned? Is this the end of the Majesty of Princes Scepters and Royall Crownes? Is this the end of the glory of the world? O how oftentimes, faith a wife man, hath

hath it beene my chance, to entr into the Sepulchers of some dead bodies, where wondring, orra ther being greatly aftonied at the fight that I faw, I fixed mine eyes advisedly upon the shapes of the dead corpes, I set the bones in order, I joyned the hands together, and set the lips in their proper places, and spake thus secretly to

my felfe.

Behold these seet, that have travelled such crooked paths and wayes; these hands also that have committed so many wicked acts; these eyes that have beheld so many vanities; this mouth, that hath eaten and devoured so many delicate and superfluous meats; behold this skull of his head, that hath built so many vaine Cassles and Towers in the ayre; this dust and filthy skin, for whose pleafure and delight he hath committed so many fins and wickednes, and for which cause, the soule of this body doth and shall (perhaps)

haps) suffer everlasting horrible torments in hell fire.

Wednefday Merning.

This done, I departed out of that place, wholy astonied and amazed, & meeting with certaine persons both men and women, yong and old, I beheld them likewife, and confidered, that both they and I, should shortly appeare in the like ugly forme, and seeme as vile and lothsome to behold, as those dead bodies are now presently. Wherefore what afond and wicked wretch am I, to live in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, and my building of fuch fumpruous houses: seeing I shall shortly be here so poore and naked? To what end are my gay braveries, & gorgeous ornaments in my apparell, and furniture of household stuffe: seeing I shall shortly be here so filthy & lothsome to behold? To what end are my delicate dishes, my sugred sawces! Awces, and dainty fare; sceings shall shortly be here meat for the wormes & maggots of the canh

What becommeth of the foule after it is departed out of the body, and of the departed out of the body, and of the dreadfull judgement and sentence that shall be given upon it as that time.

SECT. VIII.

Statutum est hominibus semelum, ri, post bos autem judicium, Hebr. 12. vers. 27. Omne verbum oriosum, quod in

quusi fuerint homines, reddent rationem de eo in die Indien. Matth-12. VETI-36.

Note that there bee two judge-ments:One is at the boure of every mans

Ling thus buried in the grave, and let us see, what way the soule taketh thorow that new world, which is (as it were) another Hemisphere, where it findeth a new heaven.

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heaven, a new earth, another kind of life, and another manner of understanding and knowledge.

The foule then (after it is departed out of the body) entreth into this new Region, where those that be living never entred, a place full of feare and terror, and of the shadowes of death. But now, what shall this new stranger doe in this so strange a Country, unlesse hee have the guard and defence of Angels for this time? Omy soule, saith S. Bernard, what a terrible day shalthat be, when thou shalt enter (all alone) into that unknown Region, where those hellish monsters that are so horrible and ugly to behold, shal encounterand assault thee in the way? Who will then takethy part? Who wil then defend thee? Who will then deliver thee from those ramping Lions, which being raging mad for hunger, doe lie there in waite to devoure thee? Vndoubt-

death, which is called the particular judgement: and the other mat doomsesday, was b shall bec the universall *sudgement* of all man kind toge the.

At the houve of death, the Soule must render a particular account ! unto Almighty God, of all things, and then it shal be judged, what shall become cf it for evermore, and this is termed ber particular judgement.

Vndoubtedly this is a very fearefull way: but the judgement that shall then so solemnely begiven, is far more terrible. Whois able to declare how staright he decision of this particular judge. shall bee? How righteous the judge? How busie and solicitous the Devils our accusers? How few intercessors on our side? What a particular examination shal then be made of every point of our account? and what a long processe shal be drawne of allow whole life, and as our Saviour affirmeth, Wee must then render an account of every idle word, Mat.12. Wherefore, If the just man, as 8. Perer faith, shall hardly be saved, where shall the sinners and wicked menshew themselves? 1 Pet 4.18. It is a thing very worthy to be noted, that whereas a man would thinke, that those things that we have most loved, and for which wee have taken most paines, should most help us in this great distresse;

distresse; it falleth out quire contrary, for they shall not onely not helpe us, but also be an occasion at that time, of more paine and griefe unto us. The thing that Absolut loved & esteemed above all things, was the goodly haire of his head, and that very haire Almighty God ordained by his just judgement, to be the cause of his death.

Now, the very same judgement is prepared for all wicked persons at that houre, that those things that every man moltiloved in this life, and for which he committed most hainous offences against Almighty God, the very same things shall make his account more dreadfulls and bee occasion of great torment unto There shall our children whom we have fought to enrich (whether it were by right or wrong)accuse us. There shall the mughty harlot, (for whose wanton love wee have broken the

2 Sam. 14.26.

2 Sam. 18.9.

The things that wee leve most in this life, shall make our account more doubtfull, and bee gricfe unto us at the boure of our death.

L 2

Lawes

3.

Lawes and Commandements of Almighty God,) pleade against us. There shall our lands, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) bee our hangman, and torment us most cruelly. Then shall Almighty God give judgement upon all the gods of Egypt, according to the matter, in such fort, that those very things wherein we have putall our glory, shall at that time bethe cause of our ruine. Now, if theseverity of the dreadful sentence of Almighty God, be answerable to our sinnes :alas, who shall be able to abide it? An ancient holy Fa-Pfal.130. ther was wontto fay, that of three things hee lived continually in great feare: The first was when his foule should depart out of his body; The second, when it should bee presented before the judge ment feat of Almighty God; The third, when the sentence of his cause should be given and pronounced:

Wednesday Morning.

nounced: But now (which is most terrible of all) what if Almighty God shall give this most terrible sentence against thee, that thou shalt be damned for ever to the horrible torments of hell fire, there to continue infinite millions of yeares, & world without end; in what a terrible strait shalt thou then bee? what forrow, what griefe, what anguish shalt thou then feele? Againe, what triumphes and joyes wil the Devils thine enemies make at that time?

Then shall that sentence of the Prophet be fulfilled, saying: All thine enemies shall open their mouthes upon thee, they shall laugh thee to scorne, and gnash their teeth at thee, and say, we wil devoure him. this is the day we have so long looked for, wee have found him, wee have espiedhim. But thou, O sweet lelus, illuminate the eyes of my soule (I beseech thee) that I sleepe not in death, that mine enemy may never say, I have prevailed against bim. Medi-Amen. L 2

Lam.2. 16.

> Pfal. 13, 3.4.

Meditation for Thursday

MORNING.

Of the Generall Day of Indgement.

This day (after due preparation)
thou hast to meditate upon the
Day of the generall judgement:
that by meanes of this consideration, these two principals essets
may be stirred up in thy soule, to
wir, the searc of God, and the abhorring of some.

1. Of the dread ninesse and terror of the generall Judgement.

Onsider sirst, what a terrible day that shall bee, in which the causes of all the children of Adam shall be throughly examined, the Processe of all our lives diligently perused, and a general definitive sentence given, what shall

Thursday Morning.

shall become of us all for evermore. That day shall comprise in it, all the dayes of all ages and times, both present, past, and to come: for upon that, day, the world shall render an account of all these times: And then shall Almighty God poure out the anger and indignation, which he hath gathered together in all ages: How violently shall the maine flood of Gods wrath and indignation breake out at that day: which containeth in it formany floods of anger and wrath; as there have beene sinnes committed fince the beginning of the world untill that day ? and thereforethe Propher had good cause to say, That day shall be a day of anger, a day of calamiey and misery: a day of obscurity and darknesse: a day of clouds and tempestuous Stormes: a day of the Trumpet and alarum against the strong Cities, and against the high Towers.

Soph. 5.

Luke 21.

25.

2. Of the dreadfull signes that shall goe before the generall Day of Indgement.

Econdly, confider what feare-Ifull & terrible signes shall goe before this day: for (as our Saviour faith) before the comming of this day, There shal be signes in the Sunne, in the Moone, and in the Starres, and in all creatures, both of beaven and earth. For they shall all have(as it were) a certain feeling and understanding of their end, before they come so their end indeed : and shall tremble and quake, and begin to fall before they fall indeed.

Luke 11. **2**6.

But as for men, they shall (sith he)goe up and down dry and withered, in great anguish and feare of death, hearing the terrible roarings of the Sea, and seeing the great outragious stormes & tempests that shall then be stirring: and by those dreadful signesthey shall conjecture, what great cala. mill

mities and miseries are threatned to the world.

Thursday Morning.

And in this wife shall they goe wholy amazed and altonied, their faces pale and wan, their hearts dead before death come, and as persons condemned before the sentence be given. For they shall measure the perils and dangers to come, by the great feare and terrour they bee presently in and every one shall bee so throughly occupied with his owne affaires, that none shal think of others, no, not so much as the Father of the Son, or the Sonne of the Father? no man shall have to doe for any other man, because no man shall be sufficient for himselfe alone.

The Sybils doe affirme, that at that time the beafts shal goe bellowing and roaring thorow the fields and Cities, & that the trees shall sweat blood, and that the Sea shall cast up the fishes on the dry ground: but if this seeme incredible to any man, let him con-

fider

Luke zr.

16.

sider than there is much more spoken in the Gospell. For it is a greater matter for men to be dried up; then for the Sea to be dried up; and it is a greater matter than the vertues of the heavens should be moved, then that all creatures in the learth should be altered.

3. Of the comming of the flood of fire before the Judge: and of the dreadful sound of the Trumpet at the general Judgement.

I fall flood of fire that univerfall flood of fire that shall
come before the Judge, and that
dreadfull found of the Trumpet,
which the Archangel shall blow,
to summon and call all the generations of the world, to assemble
together in one place, and to be
present at their generall and universall judgement.

And above all this, consider, with what a dreadfull Majesty the Judge shal come, whose comming is described by the Prophet Nahum

Thursday Morning.

Nahum in these words:Our Lord hall come like a tempest and furious whirlewind, and the clouds are the dust of hisfeet. He shall take indignation against the Sea, and it shall waxe dry; and all the Rivers of the earthshalibe dried up. The hill Basan and Carmelus shal be withered, and the flower of Mount Libanus Shall fade and fal away. The Mountaines shall quake before him, and the hils shall melt. The earth shall tremble at his presence, and the world, and all the inhabit ants thereof who (hall stand before the face of his indignation? And who shalabide the fiercenesse of his sury? His wrath shall be poured out like a fire, and the very Rockes shall become diffi before him.

4. Of the strait account that shall then be required of every man.

A fter this consider, what a strait account shall there be required of every man. Verily (saith Job) no manean be justified,

1. 3, 4, 5, G.

Nahum

Iob.9 2,

if he be compared with Almighty
God, and if he contend with himin
judgement: of a thousand things
that he shall sharge him withall, he
shall not be able to answere unto one

Now then, what shall every wicked person think at rhat time. when Almighty God thall enter with him into this examination and shall there (within his owne conscience) say thus unto him. Come hither thou wicked and naughty man, what haft thou seene in me, that thou shouldest thus despise me, and goe to mine enemies side? I have raised thee from the dust of the earth, and created thee after mine ownelmage and likeneffe: I have given thee vertue and strength wherewith thou mightest have obtained my glory, but thou (despising the benefits & commandements of life, which I have given thee) wouldest rather follow the lies of the deceiver, then the words and the counsels of thy Lord and Creator.

To deliver thee from this foule fall, I went downe from heaven into earth, where I suffered the greatest paines, torments and reproaches, that ever were suffered in the world. For thee have I fated; for thee have I travelled from place to place; for thee have I watched; laboured and sweat drops of blood: for thee have I suffered persecutions, scourgings, blasphemies, reproaches, buffetings, dishonours, torments, and even death it selfe upon the Crosse.

Thursday Morning.

in much poverty, for thee I lived in great paine, for thee I lived in great paine, for thee I died with intolerable torments and griefe. Witnesse hereof are these wounds, both in my hands and seet, which are here to be seene in my body. Witnesse hereof are the Sun and Moone, which were eclipsed at the same houre.

Now what hast thou done with this my soule, which I (with the

How Almighty
God finall
when accuse
the wicked
within
their owne
consciences

Ier.2.12.

shedding of mine owne blood) purchased to be mine? In whose iervice, hast thou imployed that which I bought so dearely? 0 foolish, wicked, and adulterous generation; why wouldit thou rather serve thy enemy with paine, then me thy Creator and Redeemer with joy? Be ye altonied(Oye heavens)at this strange case, and let your gates fall down at the strangenesse hereof. For two abominations hath my people commited. They have forfaken mee that am the Fountaine of lively water, and refused me for another Barrabas. I called you very oftentimes, and ye would not answere me.I knocked at your gates, and ye would not awake. I firetched out my hands on the Crosse, and ye would not behold them. Yee have despised my counsels, with all my promises and threatnings. Wherefore, speake ye now (Oye Angels) be you ludges betweene me and my Vineyard, what could I have

Thursday Morning. I have done more for it then I

have done?

Now what answere can the Letthe wicked make here unto ? Such as be scoffers at holy and divine things, such as bee mockers of vertue, such as bee despisers of simplicity, such as make more account of the lawes and statutes of the world, then of the Lawes of Almighty God, such as have bene deafe to heare the callings of God, vn sensible to understand his inspirations, rebellious against his Commandements, obdurate and unthankefull for all his chastifements and benefits: what can they fay? what answere can those persons make, that have lived in such fort, as if they had beleeved that there were no God? And such as have made none account of any other law, but onely how to procure their owne worldly interest and commodity.

What will ye doe (saith the Prophet

micked provide what answere to make hereunto, now pobiles they have time in this world.

Ier,17.

3.

phet E(ay) in the day of the visita. Esay 10. tion and calamity, that shall come upon you from a farre? unto whom will yee flie for succour and helpe! What thall the glory and abundance of your lands and riches at that time availe you: but that yee

the dead?

5. Of the terrible seatence that the Judge shall then give against the wicked.

may bee carried away prisoners

into Hell, and there fall among

A Free all this, confider, the terrible fentence which the Iudge shal thunder out against the wicked, and that dreadful faying, which shall make the eares of all that shall heare it, to glow and tingle. His lips (faith the Prophet Esuy) are full of indignation, and his conque is like a consuming fire What fire shall burne so hot as these words? Depart from meyer cursed into everlasting fire This is the most terrible saying that can Thursday Morning.

be said to a creature; for by this departure and separation, is understood the paine which the Divines call Panam damni, that is, the losse of all losses; which is an univerfall spoile of all things, and a deprivation of the chiefelt goodnesse, to wit, of Almighty God, in whom all good things do consist. Now whither shall those. cursed wicked persons goe (O Lord) that shal depart from thee? In what Haven shall they arrive? What Master shall they serve? Whosoeverthey be that shall depart from thee, shall be written in earth, because they have forsaken the veine and spring of the water of life; which is Almighty God.

The greatest punishment that the Romans used to put a Citizen unto, for certaine grievous offences, was to banish him out of the noble City of Rome, and to conime him into some lland apart, among some barbarous Nation. Now, if it were thought lo great

a punish.

Efay 30. 27.

Math, 25.

41.

Mat. 25. Depart from me (saith Christ) ye cursed, as it he should say, thave invited you with my blessings, and yee would not come, now therefore take yee my curse to your despite. The wicked man (saith the Prophet) soved maledidate, what calamity, what send the financial came upon him, and he results to the blessing (that Almighty God offered unto him) and therefore it shall bee kept farre enough from him. Our Saviour Christ cursed the Figge-tree, & immediatly not only the leaves, but even also the body and record for the leaves, but even also the body and record for the leaves, but even also the body and record for the leaves, but even also the bidle he desolate from generation.				
of the City of Rome, what appring the company of Rome, what appring the dout of the company of Almighty God, and of all his elect. Yea, and to be banished for ever and ever into the company of Satan, and of those Barbarous Hellhounds? Mat. 25. Depart from me (saith Christ) recursed, as it he should say, that invited you with my blessings, and yee would not come, now therefore take yee my curse to your despite. The micked man (saith the Prophet) loved malediction, and it came upon him, and he resulted the blessing (that Almighty God offered unto him) and therefore it shall be kept farre enough from him. Our Saviour Christ cursed the Figge-tree, & immediately not only the leaves, but even also the body and water a solution of the last of th	242	Meditation for	Thursday Morning.	243
red away, so as it never brought forth fruit any more. In like man.	41. Mat. 11.	nishment shall this be, to be banished out of the company of Almighty God, and of all his elect? Yea, and to be banished for ever and ever into the company of Satan, and of those Barbarous Hell-hounds? Depart from me (saith Christ) ye cursed, as it he should say, I have invited you with my blessings, and yee would not come, now therefore take yee my curse to your despite. The micked man (saith the Prophet) loved maledistion, and it came upon him, and he resused the blessing (that Almighty God offered unto him) and therefore it shall bee kept farre enough from him. Our Saviour Christ cursed the Figge-tree, & immediatly not only the leaves, but even also the body and roots of the tree withered away, so as it never brought	erions be accurred, and deprived of all hope of salvation, and of all fruit and comfort for vermore. But whither doest thou send hem O Lord? unto everlasting ro? O what a bed is this for decate and dainty persons? Which sow (saith the Prophet) is able adwell in the burning fire? which syou is able to dwell in the everasting stames? What greater curse and malediction can there be then his? What calamity, what send ence, what adversity may bee compared with the only stadow of this? This is that terrible and earefull fire, which the Prophet of systemaths forth in these words. The streames thereof shall be turned into melting pitch, it shall not bee quenched night nor day: the smoke of it shall goe up for evermore: it shall be desolate from generation to generation, no man shall ever passe thereow it.	Efay 34.

Ecclus.1.

Ecclus.

24.10,11,

The feare

of God is

love of

God.

the begin-

13.

12.

The fourth Treatile, of the general Day of Judgement, wherein the former meditation is declared more at large.

'He effects undoubtedly an I very great, which the fear of God worketh in the foule: Wh So feareth God, faith Ecclesiafticm, it shall goe well with him at his lift end, and on the day of his dearbhi Ball be bleffed. And in another place he faith, How great is that man that bath attained unto mile dome and knowledge? but behem. ver so great, he is no greater thenh ning of the that feareth God: For the fearen the Lord hash placed his seas about all things. Bleffed is that man it whom it is given to feare, with whom shall we compare him? for the sean of God is the beginning of his live.

All these be the words of Easte stafficus: whereby is appeareth plainely, that the feare of Godis the beginning of all goodnelle, (sithence it is the beginning of

his love) and it is not onely the beginning, but also the key and perswasion of all good things: as S. Bernard witnesseth, saying, I know this for a most certaine truth, that there is nothing of so great force and efficacy, to keepe us in the

Thursday Morning.

grace and favour of God, as to live at all times in the feare of him, and

roeschew alwaies all maner of proud and presumptuous thoughts.

Now to obtaine this so precious a lewell, it availeth very much, to occupy our mind in the confideration and continuall remembrance of the Judgement of Almighty God; and above all other things, in the consideration of that supreme and final general judgement, that shall be given in the end of the world.

This judgement is the most dreadfull thing of all that the holy Scriptures declare unto us, for the things that are there signified unto us of this day are so terrible, that were it not that Almighty God

S Bernard.

The sonfidevation and contimuall remembrace of the Indgement. of Almigh ty God will belpe us to ob. taine the feare of God.

God himselse reported them our, after he had Preached and & beleeve them. out certaine of them to his Diffi ended the matter with this affirm reth, readeth, or cosidereth them? mation, faying, Verily, verily, In but my Word Shall never faile.

dea, of the terrible things of this Judgement, both his heart and his day : the same President beganto body trembled for very feare. the Apostle spake, notwithstan a no beliefe at all in this mystery.

that the Apostle then spake of fith

fith the onely found of them was hey would teeme altogethering able to cause so great feare and credible. And therefore our Savi-trembling in a man that did not

Now the Christian that beleeples, the greatnesse of them was veth them, and holdeth them for such, that they deemed to exceed a matter of Faith, what a lively the common credulity and fam fense and feeling should he have of men; in regard whereof, he in these things, when hee hea-

And let no man thinke to exmation, laying, Verily, verily, 1/4 And let no man thinke to ex-unto you, that the world shall not end cuse himselfe pretending innobefore all these things be fulfilled cency, & saying that these threat-for Heaven and Earth shall faill nings are not spoken unto him, but to unjust and wicked persons. It is written in the Atts of the For S. Jerome was a just man, and Apostles, that when S. Paulpres yet (for all that) he said, That so ched before the President of Ju often as he remembred the Day of

The Prophet David also was a just man, yea, he was a man acding that he was an Infidel & had cording to Gods owne heart; and yet (for all this) he had for great, Whereby it may appeare, feare of the account of this day, what terrible things those were, that he said in a certaine Plalme,

O Lord enter not into Judgement

S. Ierome.

K. David.

Mat. 13.

Acts 24. **1**6.

with thy servant, for in thy sight man living shall be justified.

Holy 10b,

Iob 31.

23.

The holy man Job likewise was a most innocent and just man, and exceeding feare all the dayes of his life, that he reporteth thus himselfe, and faith: Like as hetha sayleth in the midst of a stormy im pest, is in great feare, when he seen the furious raging waves comming upon him: even jo have I trembli almaies before the Majesty of Al mighty God, and my feare hath ben sopassing great, that I was not able to abide the heavie burthenthered But above all these, the Apoll

S. Paul was a very just man, and

yet (for all that) hee faid thus

himlelfe: Ifeele novemorfe of Con-

Lord is he that shall be my Juage;

words: Many times it may hap

pen, that (in our owne fight) wt

As if hee had faid in exprelt

S. Taul.

3 Cor. 4.

Science of any thing I have done a misse, and yet I count not my self Safe and Secure, for as much as the

ind our selves to be without blehish in our works, and yet (in the ght of Almighty God)we be far therwise, for that which lyeth yet (for all that) he lived in sud sidden from the eyes of men is not id fro the eyes of Almighty God. Vnto a rude and unskilfull

Thursday Morning.

ainter, the worke that hee hath rawne seemeth to be very perect: but a cunning and skilfull ainter, will finde many defects vorthy to be noted in it. Now, ow far greater defects and imerfections shall the most high oodnesse and wisedome of Alhighty God finde, in a creature oevill inclined as man is? Who as Job saith) drinketh sinne and niquity as it were water.

Againe, if the fword of Alnighty God did find so much to ee pared off in Heaven, how nuch more shall it finde in earth, which bringeth forth nothing life but brambles and bryers? and who is he that hath all the formers of his soule so pure and

cleane, M

Tob 15. 16.

Tit. 3.5.

Pfal. 19. 12,

dread of this Day of ludgemen, be their life never so just, seeing faulty, and the Judge so just, and conceive an assured hope of eterabove all, seeing his Judgement nall life. be so secret and profound, that ma man knoweth what lot shall sale unto him. But (as our Savieur faith) Two shall be in the Field, the one shall be taken, and the other for saken. I wo in one bed, the one shall bee taken, and the other forsaken. Two grinding in one Mill, theom Shall be taken, and the other forsastate and maner of life, some shall

cleane, but that he shall have need this and many other places of the to say with the Prophet, Ab 11. holy Scriptures it plainely appea-cultis meis munda me Domine: reth; that no man can account Clense me O Lord from my secre himselse secure and safe (by his sinnes. Wherefore, it behooved owne righteousnesse or deserts) all men, to live in great feare and but he must rely wholy upon the mercy of God in Christ Jesus, by vertue of whose death and resurthe day is so dreadfull, our life is rection, the true beleever may

Thursday Morning.

Of the dreadfulnesse and terrour of the general Judgement, and how rigorous the day thereof shall bee.

SECT. I.

O confider well of the great-I nes of this Iudgement, thou ken. In which words we begi must first presuppose, that there ven to understand, that of such s no tongue in the world able to persons, as are all of one same expresse the least part of the trou-state and maner of life some shall be upon this day: be carried up to Heaven, & some And therefore the Prophet Joel throwne downe to the bottome (being desirous to speake of the lesse pit of Hell. Insomuch, asby greatnes thereof) found his wits

M 2

Mat. 124.

40.

Icel I.I.

Icr.1.6.

and senses so weak and confoun. ded, that he began to flut & slam. mer like a Child, and to fay, Ala a! what a day shall that be? The like manner of speech used the Prophet Jeremy, when Almighty God would send him to Preach; to signifie that he was an Infant, and altogether unable to diff charge so great an Embassie, as he was appointed by Almighty God to doe.

And the same manner dothth Prophet Joel use even at this time, to give us to understand that there is no tongue in the world, that wil not that and flammer like a Child; when it shall goe about to fignifie what things shall happen upon that dreadful day.

Vpon this day Almighty God will reduce all such filthinesses the wicked have caused in the world, (through their wicked works) to his first due forme and correlinesse: & astheir filthy and Wicked

Thursday Morning.

wicked acts have bene many and great, even so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beautified by the punishment of the wicked, as it hath beene defiled and disfigured through their offences.

When a man hath (by reason of some great fall) put his arme out of joynt, the more griefe and paine must he afterwards abide, before it can bee set in joynt againe, and brought to his due pro-

per place.

Now whereas the wicked have disordered all thingr in this world, and set them out of joynt, and wrenched them out of their naturall places, when that heavenly Reformer shall come to reftore the world, by punishment of to many disorders: how great shall the punishment be, where so many and so great disorders have beene ?

This dreadfull day is called not M 3

Icel I. 15. Why the day of Indgement is called the day of our Lord.

There be

two dayes,

the one is

the day of

our Lord,

the other is

the day of

men.

not onely the day of Anger, but also the day of our Lord, as the Prophet feel termeth it. Giving us thereby to understand, that all other dayes have bene the daves of men, in which they havefulfilled their owne wills against the will of God, but this day is called the day of our Lord, because upon this day our Lord will doe his will against the will of men.

Thou dost now sweare, and for sweare, and blaspheme, and Almighty God in this meane while holdeth his peace, and faith nothing unto it: but be thou wellalfured, the day that come when Almighty God will breake off his long filence of so many dayes, and ofto many injuries, and willanfwer for his own honour. So that there be no more but two dayes in the world: the one is + beday of our Lord, and the other the day of men.

Man(whiles this day endureth) may do what soever he lifterhand Almighty

Almighty God will hold his peace, and (as it were) winke at 2 Chron. all his doing. Vpon this day, the 18.26. King Sedechias may command the Prophet of God to be cast into a Well, and bread to be given unto him by ounces. He may use and abuse the Prophet at his pleasure, and at all those injuries Almighty God wil hold his peace. But after this day there wil come another day, and Almighty God will take King Sedechias and deprive him of his Kingdome: he will destroy Ierusalem, and bring King Sedechias in fetters before the King of Babilon, and there shall all his sonnes and friends be murthered before his face. There shall he comand his eyes (which were preserved to see so many miseries) to be pluck, dout of his head, which done, he shall cause him to be carried in fetters to Babilon, and confine him into a prifon there to remaine all the daies of his life. So that as man hath liberty

M 4

2 Reg. 25

foever he listeth, without anyme not onely of the necrenesse of the straint or impediment at all:even day, but also of the greatnesse and so will Almighty God have free dreadfulnesse thereof. liberty to do upon his day what. or disturbe him.

that shall goe before the day of the general Judge-

ment.

SECT. II.

thing shall bee that is signified First of all, when thet day shallbe taine signes shall goe before it, apparant and fained miracles. whereby

berty to doe upon his day what whereby men may prognosticate,

For (as our Saviour saith) before soever his will and pleasure shall the comming of this day, there shall be; and no man shall be able told the great warres and troubles in the world.Nationshalrise against Naion, and Kingdome against King-Of the dreadfull and terrible signe dome, and there shall be great earthquakes in many places, and pestilence and famine, and terrible things appearing in the ayre, and other great signes and monders.

And which is more dreadfull Inally, if thou desire to under then all this, there shal come that stand what maner of day this great and horrible persecution, so shall be, consider what signes shall coftentimes mentioned in the holy goe before it, for by the signes Scriptures, which shall be execution that perceive what the sted by the most cruell persecutor that ever the Catholike Church hath had: to wit, by Antichrist, no man knoweth, no, not the Angul who shall impugne the Church in Heaven, nor yet the Sonne him of Christ most maliciously, not felfe (to reveale it to any other) onely with most cruell wars and but the Father onely. Howbeit car horrible torments, but also with

M 5

Consider

Mat. 24.

The horrible persccution of the Church by Antichrist.

Mat. 13. 32.

Confider now therefore with the selfe, what a terrible time that of Antichaitt shalbe, when the god ly Mairyr shall offer his body of the tormentor, and the tormen ted shall worke mirucius before his face.

To conclude, the tribulation of these dayes, as our Savious sain. shall be so great, as the like wa never since the beginning of the the Heaven? world, nor never thall be; into much as if Almighty God of his great mercy, did not provide n shorten these dayes, no Plate should be faved: but for the !! lects fake, the dayes (of Ani christ) shall be shortned.

After these signes (as this day of generall Indgement drawed nearer and nearer) there shall appeare other fignes more dreadil then these: in the Sunne, in the Moone, and in the Stars. Of which dreadfull signes, the Lord spake by his Prophet Ezekiel, faying: will cause the Stars of Heaventon datk

Ezech.31 7,8.

Math. 24.

21,22.

Thursday Morning.

larkned over thee, and I will cover he Sunne with a Cloude, and the Moone shal not shew forth her light. And I will cause all the lights of Heaven to mourne and lament over hee: and I will send darknesse over Il the Land. Now when these great fignes and alterations shall appeare in the heavens: what may wee looke for upon earth, which is wholy governed by

Wee see in a Common-weale, that when the heads that governe it, are in any tumult, all the other members & parts thereof, are also in like tumult and uprore, and the whole Common-weale is tossed and turmoiled with armes and diffention

Now if all this body of the world bee governed by the verrues and influence of the heavens, in case both the heavens and his body be altered, and out of their naturall order; in what ruthfull case then shall all the members

fearefull tremblings and que shall bee heard many miles off. kings, and these earth quakes (a ces.

But most of all other Element, the Sea shall at that time shew greatest rage and fury, and the waves thereof shall bee so high and so furious, that it shall seem that they will utterly whelme all the whole earth.

Such as dwell by the Sea side, shall bee in great dread andter. rour, by reason of the great rising

and parts bee, that depend of water: and such as dwell surthem? The ayre shall be sulfor ther off, shall be wonderfull alightnings, whirle-windes, and fraide of the horrible roaring and blazing-starres; the earth shall noyse of it, which shall be so ex-be full of wide yawning cliffes treamely outragious, that they

Thursday Morning.

In what a pittifull case then (I it is thought) shall bee sogen pray you) shall men bee in these and violent, that they shal beable dayes? How shall they be astonito over-throw not onely the ed, confounded, yea utterly bereasumptuous Palaces, high Towers ved of their seces, of their speech, and strong Castles, but eventhe and of their taste of all things?

very Mountaines and Rocks Our Saviour saith, that at this themselves shall be also shake time the people shall be in great and over-whelmed by them, and anguish and distresse; & that men quite removed out of their platiful goe as though they were withered and dryed up, and had no life in them, by reason of the great feare of those things that shall happen unto the world.

Then shall they fay one to another what meaneth this? What doe these terrible prognostications signific? What wil the world at the length bring forth, that it now swelleth and rageth in this furious wise? What shall the end

be

be of all these so great tossing and alterations of althings? Now (after this fort) shall men goeup and down fore afraid & dilmil their hearts failing them, and car. rying their armes a-crosse, and one of them looking pittifully upon another.

And they shal be in great dred and feare, beholding one another to be so far changed and disfigu red, that even that alone were nough to diffmay them, although there were nothing else to be see red. All Occupations and Trades of the world thall then cease eve ry where: and fo shall in likema ner all study, and defire of purch fing and gaining. For the greatnes of the feare shal hold mens hearts fo thorowly occupied, that the shall not only forger these things but they shall also forget event cate and drinke, and to dee such things as are necessary for the maintenance and sustenration of their lives. Their chiefest care Mall

hall bee where to feeke out fure nd safe places to defend themlives from Earthquakes,& from he tempestuous stormes of the yte, at ce from the inundatious of And so men shall goe to themselves in the Caves and sens of wild Beasts, and the wild Beafts shal seeke likewise to save hemselves in the lodgings and houses of men, and so all things shall be toffed and turmoyled upside downe, and be full of terrour and confusion.

The present calamities shall afflict them very sore; but the great feare and dread of those that are to come, shall vexe them worse, because they know not what the end shal be of such dolefull and lamentable beginnings.

I want words to declare this matter, as it were requisite to be declared, and all that is said, is much lesse then that which shall be indeed.

We see (even now by experience,

ence,) when any outragiouster pest riseth in the Sea, or when an

shall be peculiar itormes & tem fthe Sea. pests, when the Sun shall threaten fallings; who shal be able to eated shall be able to take so muchas one minute of rest, being compal, outragious stormes & tempess?

O how miserable and unhappy is the state and condition of the wicked, who are threatned with al these feareful prognostications Thursday Morning.

And contrariwife, how bleffed the state of the good & godly, quake hapneth upon the land wours, comforts, and good tyhow wonderfully men are di ings, of the happy prosperity so maide, how they tremble and the eere at hand approaching then aftonied, and how both their nto them? How joyfully shall strength and wits doe failethen they then sing with the Prophet, Now then, when the heaven God is our refuge and our strength, the Earth, the Sea, and the ayıc and therefore wee will not feare, shall be wholly distempered and hough the whole Earth be tossed disordered, when in all Region and turmoiled, and the Mountaines and Elements in the world then removed, and fal into the bottome

Like as ye understand (saith our with mourning, the Moone with aviour) when the Figge-tree, and blood, and the Stars with their all other Trees begin to blossome, und to bring forth their fruit, that who shall be able to sleepe? Who hen the Spring-time draweth neere at hand: even so when yee shall see these things come to passe, then may sed on each side with so many wee perceive that the Kingdome of God is at hand. Then may yee open your eyes, and lift up your bead; because the day of your redemption approacheth.

Ohow joyfull shall the good and '

Luke 21. 30,31.

Pfal. 45.

ĭ,2.

And

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Rev. 10.7.

vertuous then be? how well he they thinke all their laboursal travels imployed? And commi wife, how wofull and forrowh shall the wicked bee? and how fore shall they then condemned full lives?

Of the comming of the flood of before the judgement: of the dream full (ound of the trumpet: of the end of the world: and of the resurrection of the dead.

SECT. III.

Frer all these signes, shall Comming of the ludgest proach neere at hand, before whom there shall goe an univerfall flood of fire, which shal burk and confume to ashes all the glos ry of the world: this fire shallk to the wicked a beginning d their paine, and to the good ale en all this) there should bee no ginning of their glory. Then shall ace to repent us for that wee all the glory of the world have we done amisse, nor any time of

ind: then shall the mooving he Heavens, the course of the nts, and the generation of ngs cease, then shal the variety times, with all other things t depend of the heavens, have the steps and wayes of their and. And so S. John writeth in Apocalyps, That hee saw a hty Angel clothed with a bright ed, his face was like the Sunne: had a Raine-bow for a Crowne pis head, his feet were like pillars fre: of the which, one he set on the s, and the other upon the Land. dhe faith that this Angel lifted ow arme towards Heaven, and re by him that liveth everlagly, world without end, that from nce-forth there should bee no re time.

That is to say, that there should no moving of the heavens, nor any other thing that is goverd by them; and (which is more

meanes

meanes to provide for the lifeto

An Archangel with the found of a Trum-pet, shall summon all Nations to the general ludgement

S. Ierome,

After this fire, there shall come (as the Apostle saith) an Archangell with great power and Majesty, and he shall sound a Trumpet, I Thes 4. 16. (to wit, a great and terrible voice) whose sound shall be heard over all the parts of the world, and with this Trumpet he shall summon al Nations to come to the generall sudgement.

This is that fearefull voyce whereof S. Jerome speaketh, saying, Whether I eate or drinke; a what soever I doe, mee seemeth almaies that I heave that voice sounding in mine eares, which shall say, Arise up all yee that bee dead, and come to sudgement.

Who shall appeale from this summons? who shall be able to avoide this judgement? whose heart shal not tremble and quake for feare, at the terrible sound of this voyce? This voice shal take from death all her spoiles, and

Thursday Morning.

cause her to restore againe al that she hath taken away from the world. And so S. John saith, that then: The Sea shall restore the dead body, which it hath had, and likewise both death and hell shalrestore all those bodies that they have.

Now, what a wonderfull fight shall that bee, to see the Sea and the earth to bring forth in all parts such variety of bodies, and to see so many huge Armies, and so many sorts and diversities of Nations and people assembled agether? There shall the Alexanders appeare, there shall the Xerxes and Arraxerxes, there the Darys, and the Emperours of Rome, & the most mighty Kings and puissant Princes of the world, with another maner of habit and behaviour, and with other kinde of thoughts, much differing from those that they had in this life.

To be short, there shall all the children of Adam meet together, every one to give up an account

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Rev.20.

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Great difference shall be at the day of resurrection between the bodies of the just, and the bodies of the wicked

Of the joy-

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the day of

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of his ownerife, and to be judged travell of poverty, the crosse of beit, although all persons shalrish againe at that day, never to die a. ny more: yet shal there be a great difference betweene bodies and bodies. For the bodies of the juli shall rife very beautifull, & bright as the Sun: but the bodies of the wicked shal rife very blacke and filthy, even like unto death it selfe.

Meditation for

Now what a great joy shalling be then to the foules of the july 10 see their desires now fully act complished? What a joy shall is be to fee themselves (aftersolong a banishment) to bee united and joyned everlastingly in company with their most deare and loving brethren? With what joy may the foule fay then unto the body, O my body and faithfull companion, that hast holpen me to game this Crowne, that halt fooftentimes fasted, watched, & prayed, that hast suffered with meethe travelli

according to his workes. How afflictions, and the contradictions and reproaches of the world. How oftentimes hast thou spared the meat from thine owne belly, to give it to the poore? How often hast thou lacked clothes thy selfe, to clothe the naked? How often hast thou renounced & lost thine owne right and title, for that thou wouldest not breake peace, and be at diffention with thy neighbour? Wherefore it is meet that thou shouldest now be partaker of this heavenly treafure, seeing thou hast holpen mee to gaine the same, and it is meete that theu shouldst be my companion in this my glory, seeing thou hast beene my companion in all my paines and labours. Then shal these two faithfull friends be joyned tegether in one subject, not (as they were in this life) with contrary appetites and desires, but with a league of perpetuall peace and conformity, so as they may

Pfal.133. I.

may fing and fay for ever: Behold what a good and joyfull thing it is unity.

But contrariwise, what a hea. vinesse and griefe shall it bethen to the foule or the damned perfon, when he shall see his body in anugly forme, as there it shall be given unto him: to wit, black, filthy, stinking, and horrible.

Of the forrowfuland erievous meeting of the soules and body of the damned persons, at the day of gcnerall ludgement

Then shall hee say: O cursed body;O beginning and end of my paines and forrowes : O cause of my damnation: now art thound more my companion, but mine enemy: now art thou no more my helper, but my perfecutor: now art thou no more my habitation, but the change and snare of my destruction. O cursed called how dearely doe I pay now for thy delicates & delights? Oftinking flesh, that hast thus brought me to these painfull horribletotments, by yeelding to thy luss and pleasures.

What?

What? alas! is this the body, for whose take I committed so for Brethren to dwell together in many finnes? were these the delights of this body, that caused me urrerly to calt away my felfe? was it for this flinking muck-hil, that I have lost for ever the Kingdome of Heaven? was it for this wile & filthy carkasse, that I have lost for ever the glory of life everlasting? O yee infernall Furies, rife up now against me, and teare and rent me in pieces: for I have well deferved thefe horrible torments. Cursed be the day of my unfortunate birth, seeing my hap mult be so miscrable, as to suffer everlasting torments in the most horrible pir of Hell fire, for so

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short pleasures and delights. These and other more desperate words, shal the damned soule apeake unto that body, which the loved so exceedingly in this transtory world. But tell me; (Onitterable foule) why dost thou now to much abhor that thing, which

here-

heretofore thou lovedit fo well? Is not this flesh thy dearely belo. ved? Is not this the belly, which thou madst thy god? Is not this the face, which thou didst keepe fo charily from wind and Sun ? Is not this the visage, which then didst paint with so many artificiall colours? Are not these the armes and fingers, which glifted red with Rings of Gold, Bracelets and Diamonds? Is not this the body, for whose sake search was made both by Land and Sta to furnish a Table for it with all delicate and dainty dishes? To have a fine and fost bed, to procure curious and costly garments? Who hath now so alcred thy after ction? Who hath made thy body to looke now so horrible and ugly, which before feemed to faire and amiable?

Thou feest here now (Christian brother) what end the glory of the world hath, with all the vaine pleasures & delights of the body. Of the strait account that shalbe required of every man: of the comming of the Judge: of the matter of the Judgement: and of the witnesses and accusers that shall be there against the wicked.

SECT. IV.

TOwwhen all mankind shall Le raised againe, and assembled together in one place, expeching the comming of the Iudge, then thall he (whom Almighty Godhath appointed to bee the ludge over the quicke and the dead) come downe. And like as at his first comming, hee came with very great humility and meekenesse, inviting men unto peace, and calling them to repentance: even so at his second comming, hee thall come with very great Majesty and glory, accompanied with all the powers and principalities of Heaven, threat-

N 2 ning

Acts 10,

Note bere the two commings of Christ: the first was with great bumility, and the second shall be with great Majesty and glory.

Efay 2.

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ning all those with the fury of his anger, that refused to use the meekneffe of his mercy.

At this time the feare and to. rour of the wicked shall ber so great, That (as the Prophet Elar) laith) they shall seeke the cliffes of Scones, and the hollow places of the Rockes, to hide themselves therein: for the great feare they shall have of the Lord, and of the glory of his Majesty, when he commeth to judge the world. To conclude, this feare shall be so great. That (as 8.70h) faith) bethethe heavens and the earth/hall she from the presence of the Judge, and shall finde no place where to hide them selves.

Now, O ye Heavens, why doeyee flie away? What have yee done? Why are ye afraid? And it by the Heavens, hee understood the bleffed spirits that are in heaven. O yee blessed spirits, that were created and confirmed in grace, why doe yee flie away? What have yee done? Why are ve afraid? Vundoubtedly they are not afraid for any danger that is towards themselves, but they be afraid to behold in the ludge, fuch a great Majesty and indignarion, the greatnesse whereof shall be able to strike all the Heavens with terrour and admiration. When the Sea is outragious and tempestuous, even hee that standeth safe upon the shore, is in a kinde of feare and admiration.

When the Father goeth like a Lyon about his house, in punishing his bondflave, his innocent Sonne is also afraid, although he know right well that his Fathers rage is not bent against the Slave. Now what shall the wicked doe at this time, when even the just thall be to greatly afraid? If the heavens flie for feare, what shall the earth doe? And if those that be wholy spirit doe tremble and quake: what shall they doe that have beene wholy flesh?

And it (as the Prophet saith) The N 3

b! fled fbirits (ball be afraid tolitlo great Ma. seliy and

Rcv.21.1.

at the day

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indiznati**en** in Christ

the ludge.

The Mountaines shall melt in this day, before the face of Almighty God, what stony hard hearts then have we that (for all this) benothing at all moved? If the good. ly Cedars of Libanus be shaken. what shall become of the tender twigs of the Defart? what shall the filly Lambe do, when the flurdy Ram doth floope & tremble and if the righteous shal scarcely be faved, where shall the sinner and ungodly appeare?

Then shall the Romans behold those hands, which they have wounded with sharpe nailes, and that side, which they pierced with a Speare; then shall the lewes behold that bleffed body, which they progured to be Crucified, and let them fay if it be not the same, which they reported that his Disciples had secretly stolne out of the grave. Thus shall the skars of these wounds, beea withesse of the redemption and remedy, which Almighty God lent

ient into the world: thus shall they serve to justifie the cause of Almighty God, and to leave the wicked voide of all manner of comfort and excule, in that they refused the meanes of their re-

demption.

Then shall both Ie wes and Romans have good cause to bee ashamed of their out rage and cruelty: then shall they begin to strike and beat upon their brells, in figne of lamentation; and not onely they, but All nations of the earth (laith our Saviour) shalthen weepe andlament. They shal weep, and yet the teares at that time wil not serve their turne: for inasmuch as they have contemned the riches of his mercy, now they multabide the rigour of his lultice; and because they despiled the sweetnesse of his favour, now mult they feele the sharpnesse of his indignation and fury. They, thall bewaile their sins past, their shame present, and the torments that

Math.24 30.

that are to come. They shall be. waile their miterable hap, their unfortunate birth, and their cur. sed end.

For these (and many other canfes) they shal weep and waile very bitterly, and as persons whole dismaied and settered in al parts, and without all manner of comfort and remedy: they shal wring their hands, and timke themfelves upon their breaits.

Then shal the Indge make a division betweene the evill and the good: and place the Goats at his left hand, and the Sheepe at his right hand. O how happy and bleffed shall those persons bee, that shall be thought worthy to have a place among those elected Sheepe! O Lord, I most bumbly befeech thee, let me have tribulation here in this worlds punish me here: sut me in vieces lere: burne mee here, to that I may there be placed at thy right hand Then shal che general Indgement

begin to be solemnized: and the causes of each one shall be thorowly scanned and examined:according as the Prophet Daniel writeth in these words; I stood (fairli hee) attentively, and I fam certaine seats set in their places, and the ancient of yeeres sate downe, whose garment was white as snow, and the haire o' his head like the pure wooll The Throne whereinhe fare was like flames of fire, and the spheeles thereof like burning fire. And ariver of raying fire issued and came forth from before him. Thoufund thousands were attendant to Jerve bim, and ten hundred thoufund thousands stood mayting before him, crc. I beheld all this in the vision of the night, and I saw one comming in the clouds, who seemed to be the Sonne of man. Hitherto are the words of the Propheti Daniel. Whereunto S. John adders, and

Thursday Morning.

Dan. 7.9.

Apoc, 20.

Throne, and there the Bookes were

laith: I saw all the dead (both great

and small) Standing before his

begin

33.

Mar. 25.

Our Savi-

our Christ

the ludge

shall make

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the good

and the

micked.

opened; and another Booke opened; which is the Booke of life, and the dead were judged according to the contents in those Bookes according to their workes.

Behold here (deare Christian Brother) the measure whereby thou shale be judged!Behold here the taxe and prices, whereby all things that thou doit shall be valued and esteemed; and not by the fond judgement of the world, which have the falle and counterfeit waights of Canaan in their hands in whose ballance vertue and vice are judged to be of Imal weight and account. In these Bookes are written all our whole life, and that with fuch care and diligence: that a word hathno sooner passed thy mouth, but it is torthwith noted, and let in his proper Register.

But of what things (trow yee) will the Judge require an account of us? O Lord (faith Job) theu hast numbred all the steps of my life.

Cer-

Thursday Morning.

Certainely, there shall not be so much as one idle word, nor one onely thought, whereof an account wil not be required in that judgement. Yea, and not onely of those things that we either think or doe, but also of those that we lave undone: of fuch things I meanens we are bound to doe. If il on fay at the day of ludgements Olord I have not sworne: the ladge will answere, that thy Son or thy fervant hath fworn, whom thy duty was to have chailifed and corrected. And we shall give anaccount not onely of our evill works, but also even of our good workes, with what intention, and after what manner we did them.

Finally, as Gregory saith, An account shall there be required of us, of every point and moment of our life, how and after what sort wee have spent them. Considering therefore, that such a strait account shall be required of us, how hapneth it, that wee that beleeve this as a

molt

Of what things we must give an account Math. 12.

Gregorie.

Math.12.

Iob 31.

Ose,i2.7.

most certaine truth; doe never thelesse live with such security and negligence as we do? Where in do we put our assistance? here withall do we perswade and flatter our selves, in the middest of so many dreadfull perils and dangers?

How commerly this to passe, that those persons, that have mult cause to seare this dreadfull day, doe least feare it? and those than have least cause to seare indolive in greatest feare thereof? Holy **Job** was a just man (for so Almighty God wirneffed of him, with his owne month,) and yet (for all this) he lived in so great feare and dread of his account at the day of ludgement, that he laid: What shall I doe when Almighty Godcommeth to judge? and when he beginneth to question with me, what answere shall I make uno him?

Surely these be words that proceed from a very sore afflicted

Thursday Morning.

and troubled beart What shal I do. faith he: as if he had faid; One care I have that troubleth mee continually, one naile I carry alwaies (xed in my heart, that wil not fuffer mee to take any rest. What shall I doe? whicher shall I goe? What answere shall, I make, when Almighry God shall enter into ludgement with me? But O holy and bleffed man Job, why art thou thus, afraid? why art thou thus troubled and vexed? Art not thou he that faid, I have beene a Father unto the poore, an eye unto the blinde, and feete unto the lame? Art not thou he that said: that In all this life time, thy beart never reproved thee of any micked deed? Now being a man of to great innocency, why (O holy 70b) art thou thus afraid?

Truely the cause is for that this holy man knew right well, that Almighty God looked not with sless have and that he judged not according to the judgement

Iob.29.

Iob 27.6.

and

Iob 31.

Iob 2.3.

of men; in whole eyes oftentimes that thing thineth very gay and bright, which in the fight of Alniighty God is very abominable. Thouart (O holy Job) very july indeed, yea even for this can'e thou art very just, because thou livedit in so great feare. This feare of this holy man Job, my deare Brethren, condemneth our false security. These words of his, overshrow our vaine considence For which of us hath at any time! (in respect of this care of our dreadfull account at the day of Judgement) once refrained from his dinner or supper or brokehis Reene? Whereas rhole godly persons, that thinke hereupon as they ougher attrick, doe oftentimes loss chair theepe, and their apperite to their mean; yea, and for letin is more than allo.

We read the lives of the ancient holy hous, hat we more of those holy mensions of his collers

Schollers laughing, he reprehended him for it, and faid, What? knowing as them dost, that thou must yeeld an account to Almighty God before heaven and earth, art thou yet (not with standing) fo bold as to laugh? This holy Father thought, that that man

which looked earneflly for this

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dreadfull account, could hardly laugh.

Now, as touching accusers and witnesses, there shall not want in this behalfe. For our owne very consciences shal be witnesses, and cry out against us: all creatures which we have abused, shall be witnesses against us: & above all, the Lord himselfewhom we have offended, shall be also a witnesse against us: as hee himselfe hath fignified by one of his Prophets, saying: I will bee a swift witnesse against Enchanters, adulterer, perpredpersons, and against those that seeke cavils to defeate the labourer of his day wages, and against them that

Mala. 3.5.

that doe evill intreat the Widdow and O phan, and oppresse Palgram and Strangers. For the due no feare me, Jaith the Lord.

The devill (ballaceufe the wicked at the day of judge. ment.

Neither thall there want accufers against the wicked. For the devil himfelfe shall be a sufficient accuser: who as S. Augustino writeth, shal alledge very exactly be fore the Judge his right and title, and faell fay unto him; O most just and rightcons Indice, then canitnotofjultice, but give sentence and adjudge these wicked Traitors to be mine: for to much as they have beene alwaics mine, and have in all things fulfilled my will. Thing they were, (I grant) because thou didll dreate them, and make them after thy image and likenesse, and rudeeme them with thy blood. But they have defaced thy Image, and put on mine; they have refuled thingsbedience, and embraced mine; they have despised thy Commandements, and observed mine;

Thursday Morning.

they have lived with my spirit, they have imitated my workes; they have walked in my steps, and in each thing have followed my countels Confider how much more they have beene mine then thine, as appeareth herein, that not withstanding I gave them nothing, I promised them nothing, nor laid my shoulders on the Crosse for them; yet have they alwaics obeyed my commandements, and not thine. If I commanded them to sweare and forsweare, to rob, and to kill, to commit adultery, fornication, Simony, and usury, and to deny thy holy Name; all this they did willingly, and with great, facility.

It I commanded them to bestow their lands, their goods, their life, and their soule, for a point of honour and estimation, which I persuaded them in any wife to maintaine, or for a faife delight whereunto I invited them; they did forthwith very

willingly hazard all this for my fake. But for thee, that are their God, their Creator, and their Re. deemer, that gaveil them their lands, their goods, their health, and life, that hack offered unto them thy grace, and promited them thy glory; and above all this, halt inffered most canel death upon the Crosse for chem; they never tooke the least paine and labour in the world, How oftentimes half thou come to their doores in great poverty, nakednesse, and full of fores? And what almes hadft thou of them but a wayward answere, and flutting their doores in a great fury, and anger upon thee, they being then more carefull to feed their Hawkes, their Dogs, and their Horses, and to clothe their walls with hangings of Tapessary, sike, and gold, then to relieve, clothe, and helpe thee? Wherefore, feeing thou are a most just surige, and knowed that this is most cer-

Thursday Morning.

tainely true, the very order of juflice requireth, that they should be now punished for their injuries and contempts done to so great a Majesty.

Of the terrible sentence that the Judge shall then pronounce against the wicked.

SECT. V.

Ow this accusation being found most true, Christ (the ludge) will pronounce that terrible sencence against the wicked, saying: Depart ye cursed into the everlasting sire, which is prepared for the Devill and his angels. For I was hungry, and ye gave me not to eate: I was thirsty, and ye gave me not to drinke, &c. And then shall the good goe to life everlasting, and the wicked to fire everlafling. Now, who is able to expresse what an intolerable anguish and gricfe it will be to the damned persons, when they shal heare thole l

Math. 15.

There shall they cay our to be Mountaines, to come and full up. on them, and to the hills to cover them: there that they blatcheme, and revile, and open their tacriles gious mouthes, even againfedle mighty God: there thall they continually curse the day of their birth, and their unhappy state; there shall their day wholy end; there shal their glory be saished; there shall their prosperity be utterly extinguished and overthrowne; there shall the day of their terrible paines and griefes begin in their bodies, to continue for ever and eversas S. John signifieth in his Apocaly ps, under the name of Babilon, in these words.

The Kings of the earth shalmeepe and waile over the misches, that have enjoyed the pleasures and delights of Babilon, and have committed fornication with her, when they shall see the smoke that rifeth up

Thunsday Morning.

from their torments, and they shall endevour to keepe themselves a far off for feare of them, and fay: Woe, moe, be unto the great City of Babilow, for in one houre is her judgement come. And the Marchants of the earth shall lament, because now there bee none to buy their (Merchandize of gold and silver, and precions stones. And they shall lament over her, and say: Woe, woe be unto that great City, that was clothed with garments of Purple, Scarlet, Silke, and Velvets, and was covered with gold and precious stones, for in onehouve all this great riches shall perish and come to nought.

Wherefore (O deare Christian brethren) if this must passe in this wise, let us provide for our selves (I besech you) whilest we have time here in this life, and let us sollow the counsell which he givethus, who would rather be our Advocate then our Judge, and there is none that knoweth better what is requisite for that day,

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Apoc. 18.

our Advo cate butout ludge For then the time is past, of dealeng any more by an Advocatewith Almighty God bisause the whole procosse of all our life, is alreadie then come to an end: and then we be to bave forth with adfifinitie (entencethere. of, according to our Workes.

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then he who must bethe sudged our cause. Christ then our Judge teacheth us briefly, what wer ought to doe in their words; Take beed with he in the Golpel of S. Luke, Chap. 2 saver 1 34) that your heartes be not berebened with over-souch entiry and drinking and with the cares of this life : and beware that that fudden day come me upon you at unawares. For it shall come like a frare upon allikemsha dwell upon the face of all the earth. And there, ore watch and pray at all times, that ye may be worthy to be delivered from all thefo evilsthan are to consequend that you may appeare before the Sonne of min.

Now confidentiat this my dear Brithren, come (I most heartly pray you and lecus arife, whiles we have time, out of this to hervie deepe, before that dark night of death fail soon may and before this dreadfull day come, whereof the Propher Malasky in his third Chapter faich: Now he commeth

and

and who dare abide his cóming? and who shall be able to behold the day thereof? Vudoubtedly, that man shal be able to abide this dreadfull day of Judgement, that shall prevent the Judge, & judge himselfe before hand, according as S. Paul forewarneth and counsellethus, saying: If we would indge our selves, we should not be judged.

1.Cor. 11.31.

Meditation for Friday MORNING.

Of the paines of Hell.

This day (after thou hast duely prepared thy selse) thou hast tomeditate upon the paines of Hell: to the intent that as well by meanes of this meditation, as by the former, thy soule may beethe more confirmed in the feare of God, and abhorring of sinne.

He paines of Hell are to bee L conceived under some such corMath. 22. 13,30.25. 30. How wee must imagine the place of hell to be.

teeth.

1. Of two principall paines

corporall formes and similitudes, consider, that there shall bee no as the Scripture bath taughtus. Intermember within, nor without As for the place of Hell, we may a man, but that it shall suffer his imagine it to bee (as is were) in proper torment. For like as the obscure and dark Lake under the wice of have offended God with carth, or a passing deepe pit sull their members and senses, and of fire, or as a horrible and darke have made armour of them all to City, wholy burning with terri- erve fin, even to will he ordaine, ble flames of fire; in which none that they all flial there bee torother noise were to be heard, but mented, each one of them with onely the furious raging of hellish his peculiar torment, and pay act tormentors, and multipli lamental cording to his desert.

tions of the damned persons, tot. There shall the wanton and le-mented with continual weeping cherous Eyes be tormented, with and wayling, and graffing of the remble ugly fight of the Devils; the Eares, with the confusion of such terrible cryes and lamentations, as shall there bee Breard; the Nose, with the intoles TOw, in this curied place able itensh of that filthy & lother In there bee two principal some place; the Taste, with a most kindes of paines; the one (which raverous hunger and thirst; the the Divines call Panam sensus! Couching, and all the members sensible paine, and the other Pa- of the body, with extreme cold nam danners the paine of the losse and Fire; the Linagination shall of all loff s. As touching the fill be cormented; with conceiving paine, to wit, the paine of sense, of the griefes present; the Memorv,

Each part of the bodies of daned persons Shallbee tormented with his peculur torment.

Eyes,

Eares.

Nofe.

Tafte.

Pana (en-Tus.

mory, by calling to minde the pleasures past; and the Vnder-standing, by considering what be nested are lost, and what miteries are to come.

2. Of the torments of the inward

Senses, and powers of

the Soule.

Inally, there shall all the missries and torments (that possibly may be imagined) be heaped
together upon the damned persons. For as Gregory saith: Then
shall bee cold intolerable, fire unquenchable, the worme of conscience
that cannot die: and a most horible stench that cannot be abidden
there shall bee palpable darknisse
whips of tormentors, vision of soul
stends and ugly Devils, consusting
sins, and desperation of all goodness.

Now, tell me (I pray you) if the least of all these paines that are suffered here in this world, though it were but for a very small time, doe seeme not with standing so in

to suffer there at one time, al these multitudes of horrible torments, in all the members and senses both inward and outward? and that not for the space of one night alone, nor of a thousand nights, but for ever and ever, during infinite worlds. What sense, what words, what judgement is there in the world, that is able to conceive and expresse this matter as it is indeed?

3. Pæna damni: to wit, the paine to bee deprived for ever of the fight of Almighty God.

No yet this is not the greater test paine that is there suffered: for there is another paine far greater (without any comparison) then all these: to wit, the paine which the Divines terme Panadamni, the paine of losse or deprivation, which is, to bee deprived of the sight of Almighty God, and of his glorious company

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ny tor ever and ever. And abeit this paine be common to all the damned persons: yet shall it bee much more grievous unto them, that have had better meanes and opportunity then others, wherey to enjoy this felicity. As namely, all counterfeit Christians to who the Gospelhath beene preached: and especially, all naughty Religious or Ecclesiasticali persons, who as they have bad greater meanes and provocations, to obtaine this everlasting felicity; cven fo shall they be more vexed and grieved for the losse thereof.

4.In hell besides the generall paines there be also particular paines, proportionable to the quality of every sinne, not forgiven in this life.

Hese are the paines that doe a generally appearaine to all the damned. But besides chese generall paines, there be other particular paines, which every one of them shall also suffer, according to the quality of his sin. For there shall be one kind of paine for the Proud man, another for the Envious, one for the Covetous, & another for the Lecherous; and so in like manner for all other sinnes.

In which punishment, the wisdome & Iustice of Almighty God shall wonderfully appeare, in that among such an infinite numper of fins and finners; he shal be able to judge very perfectly all the excesse of each one, and shall measure unto them (as it were in a ballance) the paines proportionable to their sins. As the Wiseman saith. The Judgements of the Lord are by waight and measure.O what a dolefull thing thall it bee to the wicked, when they shall tee, how Almighty God wil then pay them home in the very Joynts?

And what a delight shall it then be to the just, when they shall see meh a wonderful just proportion

O 3 obser-

Pro. 16.

II.

lures and

crived in

delights re.

this world.

observed, in allotting paines and torments, among such a great multitude of since There shall the paine be taxed according to the pleasure and delight received; and the consustion according to the presumption and pride; the poverty, according to the superfluity and abundance; the hunger and thirst, according to the gluetony and delicate dainty fare in their life past.

And in this wife did Almighty God command that naughty Woman to be punished, which is mentioned in the Lagocalias, who sate upon the waters of the Sea, holding a Cup in her hand, full of poyloned pleasures and delights: against whom was thundered out from Heaven, that terrible sent tence which said, Looke how much she hath extolled ber felse, & enjoyed her pleasures and delights: even so proportionably give her sormall, and wayling, and lancentation.

5. The eternity of the paines of Hell.

Friday Morning.

Nto all these paines and torments, there is added an eternity or everlastingnesse of suffering them, & this is (as it were) the scale and key of them all; for all the rest were yet somewhat colerable, if they might have some end, for as much as nothing is great that hath an end. But to be tormented with most horrible paines, that have neither end nor ease, nor mittigation, nor declination, nor change, nor hope that ever they will finish and have an end, neither the paines, nor hee that giveth them, nor he that suffereth them, but to be (as it were) a perpetuall banishment,neverto be remitted; this is a matter able to make a man besides himselse, that should consider it deepely, and with good attention.

Of this eternity, and everlading suffering of these paines and

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tor-

torments in Hell, courseth the horrible hatred which the dame ned have against Aimiging and those blasphennes which they shall utter with mend. fpightfull rage against hom.

For when they thall be in add despaire of his amity and friend. thip, when they that! know that they shall never be received again into his grace and haveur, and that none of all their most grie vous and horrible torments, shall ever be deminished or all waged: againe, when they shall confider, that Almighty God is heethat doth thus torment and pumble them, and that it is he that fette. reth them from above & keepell them prisoners in that siery tormenting chaine, they will be in fuch an exceeding anger and rage against him, that they will never cease day nor night blispheming his holy Mame.

The fift Treatise of the consideration of the paines of hell, wherein the former meditation is declared more at large.

He consideration of the paines of hell is greatly proficable for divers and fundry respecis. First, it moveth us patiently to beare the afflictions of this life, when wee consider that we are chaftened and corrected! heredead we flould be condemned in the world to come.

And hereof it is, that the Saints of God have cheerefully suffered the croffes and calamities that were inflicted upon them, knowing that they are the way to the Kingdome of Heaven; and that the light affliction which they suffer here for a time, causeth unto them a far more excellent and etermil weight of glory.

This consideration helpethius to overcome the temptation of the enemy, when (at the first en-

The consideration of the paines of hell, moveth us to sustaine the afflictions of this life. I, Cor. 11.32. Heb.11 35.

> 2 .Cor. 4.1 14.

The

try

up in our

feare of

God.

bearts the

The consideration of the; ames of belinbelpeth us to **o**vercome the temptation of the Devill.

try of any evill thought) we do forthwith call to minde the hor. rour of these paines. For by this meanes we doe quench the Hame of the delight before it bunk, with the remembrance of the horrible flames of Hell fire, which shall burne everlastingly.

according hereunto it is will. ten of an ancient Father, that be. ing (upon a time (tempted by the enemy of Mankinde with an evil chought, be laide his hand upon certaine burning coles, to my whether he could alide that lie ile heat; & perceiving that he was not able to abide it, he faid unto himtelfe? What, if I cannot abide this little hear for so short a time: how shall I bee able to abide the horrible fire of Hell, which full endure for ever and ever world without end?

The confi-This consideration helpethaldevation of fo, to provoke and thir up in our hearts the feare of God, whichis the beginning of Wisedome, and petbto ftir

the originall of charity; and next (after charity it selfe) it is the greatest bridle we can have, to Keepe us from all sinne and wickednesse.

Above all this, consideration helpeth (very much) to make us to be afraid of sinne, considering what a miserable reward is ordained for it: to wit, death everiding. Wherefore it is much to be marveiled at, how the Christians that doe beleeve, and openly confesse this to be true, dare commit any finne against Almighty God. Two great wonders have happened in the world in these kinde of things; the one is, that Saviour our whereas wrought fo many miracles, as he did here among men: there bee yet a number of men that do not beleeve him; the other is, that of such as be Christians, and doe beleeve him, here be yet (neverthelesse (so many of them that dare offend him. Certaine-

The so nsideration of the paines of hellabelpetb very much to make us afraid of linne.

the paintes of hell he

Ioh.11.

Certainely, it was a wonderful matter, that when our Savion (among other wonders) had wrought that great miracie, is raising up Lazarus from death when he had beene dead for the space of foure dayes : yet there were many of them, that were there present at the doing there. of, that would not believe in him. And it is also wonderfull. that whereas men dec now beleeve by reason of his Preaching. that there is paine and glorye. verlasting : all this beliefe and preaching notwith flanding, there bee yet to many Christians that dare offend him. It is a wonder. full matter to fee, after fo many great miracles, so great infidelity: and it is no leffe wonderfulialle to see, after so great Faith, sich corrupt and wicked life. Bathe cause this proceedeth eather of the want of confideration, then of the want of Farth; it is therefore a profitable exercise, to consider

and weigh diligently those things that our Faith telleth unto us: to the end, that by understanding the grievousnesse of the paines of Hell, we may live more warily, and be the more afraid to commit any sinne, whereby to deserve such great and everlassing paines.

Of two kindes of paines that are in Hell.

SECT. I.

Nd although the paines in Hell bee innumerable: yet they all in conclusion (as we have said) are reduced to two, which are Pana sensus, and Pana damni: the paine of sense, and the paine of losse. The paine of sense, is that which tormenteth the senses and bodies of the damned; And the paine of losse, is to bee deprived (for ever) of the sight and company of Almighty God.

These two kindes of paines, are

ansive-

The paine of sense

The paine of losse.

answerable to two enormitles and disorders that are in sinner whereof one is the inordinan love of the Creature, & the other is the contempt of the Creator. Now unto these two enormities. doe answere these two kindes of paines in Hell. To the love and Tenfuall delight which is taken in the creature, doth answere the paine of sense, that like as the fense hath taken delight agains the Commandement of Almighty God; even so with the griefe of the paine, it may make recompence for the enormity of his of fence. And to the contempt of God, doth answere the losing of God for evermore. For seeing that man doth first fortake God, reason it is, that hee should like wise be for saken for ever of God And because among these two vils, the last, (which is the contempt of God) is without all comparison greater then the first, therefore the paine of loss, which

which is answerable to this iniquity, is without all comparison tarre greater then the paine of tense.

And to begin now with the paines of the outward sense. The first paine is the horrible fire in hell, which is of such a great vehement heat and strength, that (as S. Augustine saith) This fire here in this world (in comparison of it) is as it were but a painted fire.

This fire shall torment not onely the bodies of the damned, but
even the soules also: and it shall
torment them in such fort, that it
shal not consume them. Which is
so provided, to the intent that the
paine may bee everlasting, and
continue for ever and ever. The
which everlasting continuance
(as S. Augustine saith) is wrought
by a speciall miracle: for Almighty God, (who hath given
to all things their naturall properties) hath given this speciall
property unto the fire of hell, that

Of the horrible fire in Hell. S. Angust.

The fire of Hell shall burne, and torment, and never consume.

it

Dan.3.

it shall in such wife burne and fume.

Confider then, what an intoled rable paine it shall be to the dam. ned, to be alwaies lying in fuch an horrible and everlatting tor.

menting red, as this is.

And that thou mailt the better conceive the fame, imagine with thy felfe, what a grievous paineir would bee anto thee, if there shouldest be cast into a great sal ding Caldron when it boyleth most fervently and is in greatest heat; or into forme hor glowing Oven, Inch a one as shat was which Mabuchadumar to bee fer a fire in Babilon, the flames whereof alcended forty and nine Cubites in height. And hereby that thou have form kinde of conjucture and geffe (of that raging hot fire) which is hell. For if the fire here in this world, which as we have faidis (in comparison of that fire) but

as it were a painted fire, yet doth torment, that it shall not con to fore burne and torment; what thall that fire in Hell do, which is Le very lively tormenting fire indeed? Nied thinketh it were not needfull to passe any further in the consideration of the paines of Hell; but even to leave here, if a man would stay himselfe a littie while in consideration of of this point, and make a pause here, untill such time as he hath confidered this matter, as the thing it felfe requireth.

Vnto this paine is joyned another directly contrary unto it, although no lesse intolerable; that is, an horrible extreme cold, far exceeding (without comparison) all the cold in this world, which shall be given (as a miserable refiething)unto those that burne in that raging fire. And they shall pusse (as it is written in 30b) from the snowy waters, unto the siery bearts: that there might bee no kinde of torments, whereof they should!

Of the extreme cold in Hell.

Iob 24.

The Devils

Mall tor-

ment the

damned

perlons. with ap.

pearing

MARO them in most porrible sbapes.

pleasure and delight.

tormented with extreme fine fuch as have painted themselves with artificiall Colours, to be come the beautifull snares and nets of Satana

This paine of the hostible and ugly fight of Devils is far greater then any man can imagine, Fori it bee evidently knowne untous that fome persons have lost their wits, and that some have benealfo frucken stark dead, by meanes of the dreadfull fight or imagination of fearefull things: yea, and that

should not take, that would be that sometimes the very suspititasting of every kinde of wanton on thereof alone, hath caused may men to tremble and quake in And they shall not onely be such fort, that the very haire of Their heads did stare and stand and Cold, but also by the very ap an end: what shall the terrour Devils themselves, which shall and feare of that darke Lake bee, torment them with most horrible which is full of so many horrible shapes of wild beasts, and terrible Fiends, and dreadful hellish Mon-Monsters, wherein they shall ap thers, as there the damned persons peare unto them. And they shall shall be hold with their eyes? And (with their most sorrible and we may the better consider, how ugly lookes) torment the Adulagely & horrible the forme of the terrors and Lockers and Locker terous and Lecherous eyes, and Devill is, in that Almighty God himielte describeth him unto us, by such terrible shapes in the hov Scriptures. As in the Booke of Job he faith thus: Who shall discover the face of his garment? and phoshall be so hardy as to looke into his mouth? and who shall open the gates wherewith his face is covered? His teeth are terrible round aposse: His body is as it were a shield officele, covered al over with scales, and that so close riveted and joyned together, that not so much as a little

Iob41.4 5,6,&c.

Friday Morning.

ayre can pierce therew him. His
neefing is like a lightening of fire, an
his eyes are glowing red, like the
eye-lids of the morning. He cafeth
out of his mouth flakes of fivelily
burning Torches: and out of him
frits reaketh (moke, as it were from
a boyling pot. With his breath he is
able to set coles on fire, and raging
flames doe is use out of his mouth.

Now what a terrible fight will this be to the damned perforsing Hell, to behold such an horrible and ugly Monster, as is here figured unto us by these similitudes

is added another very temble paine: for torment of the note, which thall be there ordained to punish carnall and worldly perfons, that used I west favours and perfums superfluontly here in this life.

And so doth Almighey God threaten by his Prophet Esay, saying; Because the Daughters of Som are haughty, & walke with street.

dout acckes, and with rolling eyes, alking and minsing as they goe, and vaking a tinkling with their feet, comife they make oftentation of beir pompe and riches among the pore and naked: therefore the Lord villplucke off their haire from their eads, with all their prophane atires, or give (them in stead of their veet odours) horrible stench; and pliead of their gorgeous' girdle, a pape; and in stead of their curled naire, a bald scull; and instead of heir stomacher, a rough haire loth. This is the paine that is due into the odoriferous favours, and ay ornaments of worldiy men

That we may the better concive somewhat of this kinde of pains, consider that terrible kind of torment which a certaine crucll Tyrant invented to put men to death withall, who tooke a dead body, and caused it to bee haid along upon him that was living, and binding the dead body

and

shall bee tormented with an intolerable stench.

Thenole

Esay 3.

The Eares

tormented

with hearing of borrible lamentations, and

blaspemies.

mall bee

from it.

Stench for evermore?

mitted

and the living body very fall mitted? The Eares shall bee torgether, he let them continue bol mented with hearing of perpetujoyned thus together, untilled all horrible cryes, clamours, latime as the dead body had killed mentations, and blasphemies, the living body, with the filth which shall sound in that place. stench and venome that issue For like as in Heaven there shall beenone other found heard, but Now if this seeme to these oncly a continual Aleluia, and horrible a torment, what atm brailes of Almighty God: even ment shall that be (trowest the los shall there none other sound that shal proceed from the send pe heard in this infernall house of of all the bodies of the damnd cormentors, but onely blaspheand from that abominable place nies, curfings, and bannings of where the wicked shall remain Almighty God, and a disordered in a most horrible commit horrible melody of infinite jarring noyses, roaring, crying. There shall those words of E queaking, and howling, at the say bee verified in every oned terrible sound of the Hammers, the damned, Thy pride sinker and strokes of the hellish Tor-downe into Hell, and there sell the mentors, wherein shall bee such dead body: the Worme is spream consusion and variety of noyses, der thee, and the crawling worm such great howlings and lamen-doe cover thee. And if this paine be appointed ple prison: that all the noyse that for the Nose, with what pains was made at the destruction of shall the cares bee cormented. Troy, or burning of Rome, was nowherewith greater sas are con thing in comparison of that, which

Efay 14. II.

which shall be heard among the dammed in Hell.

And that thou maiest conceive fomewhat of this horrible paint imagine with thy felfe, that the didit passe by a very great deme valley, that were full of an infi nite number of prisoners, som hurt, some wounded, and some ficke, and that they were allow ing, roaring, and howling, "and one in horrible wife after this manner, both men and women yong and old: tell mee (I pra thee) what wouldest thouthink of this so great roaring and com fusion? Now what may we think of that most horrible cryingand roaring in Hell, of such an infinite of damned persons, number which shall doe nothing else but cry, roare, blaspheme and curle Almighty God and his Saintse verlastingly? What Galey is there in the world, so full fraught with Runnagates & Bondlaves as that horrible place of Hellis Their

these are the Mattens which here are sung: this is the miserale Chappell of the Prince of larknesse: these be his Musicians and singing men. Of whose broher-hood and fragernity shall all landerers and back-biters bee, with all such as have given eare othelies of the enemie.

Neither shall the tongue and lelicate taste faile of their torments in hell. For what a great hirst was that, which the rich lutton (mentioned in the Gospell) suffered among the slames of his torments? What dolefull cryes and clamours did he make to the holy Patriarke Abraham, requesting of him but one onely lrop of water, to coole histongue that burned so terribly.

Of the torments of the inward senses and powers of the soule.

SECT. II.

Li these paines of the outward senses of the body, are
P certain-

The tengue and delicate taste fleat bee likewise tormented in Hell,

Luke 26.

The integi-

nation.

certainly very grievous; buttle paines of the inward senses of the Soule, shall bee much more grie vous. For those inward fenses had bee more or lesse tormented, according as the sinners have been more or lessenegligent in this life in eschewing the occasions of sinnes. First of all therefore, the imagination shall there bee wimented, with such a vehement apprehension of those paines; that it shall not be able to think upon any thing else, but onely upon the paines that they suffer. For if see by experience, that when griefe is very intensive & sharp, wee bee not able (though we would)to separate our cogitation from the same, because the gride itselfe occupieth the imaginaton so vehemently, that it cannot thinke upon any other thing, but only upon that which is the cause of our griefe. How much mort may we assure our selves this to be true in Hell, where the grick

and paine is (without all comparison) much more intolerable, then all the griefes and paines of this world? By this meanes therefore, shall the imagination continually quicken and renue the griefe: and likewise the griefe, the imagination; & so the torment of the damned person shall be renued and increased on every side.

These shall bee the continuall meditations of them, that would not (whiles they lived) call to minde these paines. So as they that would not thinke upon these paines here, and so (by thinking upon them) bridle their affections in this life, shall suffer them there, as a punishment for their offences.

The memory shallikewise torment the damned persons, when they shall there call to rememprance their old felicity and properous state; and withall, the pleasures and delights of the life past, for which they doe then a-

bide

The memo-

There shall they plainely per ceive, how dearely they pay for their miserable gluttony and de licate belly-cheere; and what sharp sawce is ordained for their dainty sugred morsels, which see med before so sweet and de lightfull unto them.

Among all kinds of adverliting one of the greatest is (as a will man faith) to have beene once prosperity, and afterwards to la into misery. Now when the in and mighty. Personages of the transitory world, do looke back ward, and call to minde their for mer prosperity, and abundant of their lives past: when the how after that abundance the lucceedeth fuch a great built nesse and dearth, that they sha not have so much as one one drop of cold water given w them; when they see all the pleasures turned into pauch their delicacies into mileter

their sweet persumes into lothsome stenches, all their Musicke into lamentation; what torment can bee so great, as the very remembrance of these things shall be at that time unto them?

Howbeit, they shall yet have a far greater torment, when they shall compare the continuance of their former pleasures past, with the continuance of their paines present: when they shall see, how their pleasures have endured but a moment: whereas their paines shall endure everlastingly, world without end.

Now, what a terrible griefe and anguish of mind shall that be unto them, when (by casting their account) they shall perceive, that all the whole time of their life was but a meeré shadow of a dreame, and that for their wanton delights and pleasures, that were so quickly at an end, they shall suffer most horrible paines and tormets, that shall sever have an end.

P 3 These

The plcafures of this life are very short, but the paines of Hell are everlasting.

The under-Manding.

The warme of conscience.

These are the paines that the damned persons shall suffer in the memory, by calling to mind their former prosperity. But the paines which they shall suffer in their understanding, when they shall consider the everlasting glory that they have lost, shall be farre greater. Hereof commeth that Worme that is alwaies gnawing at their consciences, which (as the holy Scripture doth so oftentimes threaten) shall lye day and night byting and gnawing, and feeding continually upon the bowels of the damned persons. And as the worme breedeth in the Wood, and is alwaies cating the Wood, wherein it was bred: even so this Worme of conscience proceedeth of sinne, and is evermore striving and setting it selfe against the same sin, whereof at the first it was ingendered.

This Worme of conscience is a certaine despite & raging repentance, which the damned shall

have

Friday-Morning.

have for ever and ever, when they shall consider what they have lost, and what good oportunity and meanes they have had in this life not to lose it. This opportunity shall continually bee before their eyes, & this Worme of conscience shall bee alwaies gnawing their bowels, causing them to use this or the like com-

plaint.

O what an unfortunate wretch am I, that had time and opportunity to gaine that so blessed state, which Saints & Angels doe enjoy in the Kingdome of heaven, and would not use the benefit thereof? Alas, alas, a time there was when this felicity was offered unto me, and I was exhorted and desired to receive it, yea it was frankly given unto me, & I would not accept it. For the onely acknowledging of my sinnes, with forrow and contrition, t hey had beene all forgiven mee. For the onely asking of forgivenesse of Almigh-

Almighty God, it had bin gran ted me. For the onely giving of cup of cold water to the poore, 1 had had life everlasting granted unto me. And now 2las (cursed) Cairiffe that I am) I shall fast for ever, now alas shall I weepe and waile for ever, and repent me of that which I have done for ever, and all shall bee utterly without any fruit.

O how idle and wickedly hath my time passed away, which shall never returne againe? What great benefits received I of the world, that might allure mee to hazard and lose the everlasting felicity and bliffe of heaven? Although the world should have given mee all the rich Offices, Mannors, Lordihips, Kingdomes, pleasurts] and delights that it had, although I might have enjoyed them lo many yeeres as there be fands in the Sea: all this were nothing, in comparison of the least paine and torment which I now here alas

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doe suffer. And whereas I have not had the true fruition of any of these things, but onely a little shadow of a fugitive vaine pleasure: for this must I now suffer everlatting horrible torments here in Hell. O unhappy pleasure; O cursed change; O infortunate houre and moment, wherein I thus blinded my selfe! O what a blinde buzzard have I beene? O what a miserable wretch and villanous Caitiffe am I? Oa thousand, yea, a hundred thousand times unbappy, that have fo fondly deceived my felfe.

Curied bee hee that deceived! mee; cursed bee hee that should have corrected me, and did not. Curfed be my Father and Mother, that so wantonly brought me up: curfed be the milkethat I fucked; cursed be the bread that I did eat, and the life that I have lived Cur ed be my birth and my nativiry, and curted bee all creatures, that were any helpes or meanes

happy and fortunate are they, that had never any being, and they that were never borne. Happy are the wombes that never conceived, and happy are the brests that never gave sucke.

The damned in bell,
shall surfe
all creatures, that
have beene
the cause
of their
damnation

After this fort shall the miserable damned wretches curse and banne all creatures, and chiefely them that were the cause of their damnation. The Father and the Sonne being fast manacled together, in the midst of those great and horrible flames, shal curse one another with most furious rage and despite. Then shall the Father begin to fay unto his Sonne; Curled be thou my Son, for I to leave thee wealthy and rich, became an Viurer: and for Viury am 1 now here in Hell damned. Then shall the Sonne likewise say unto his Father: Cursed be thoung Father, for that thou imagining to enrich me, hast beene the cause of my damnation, in that thou diddest

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diddest leave mee evill gotten

lands and goods, and I for the wrongfull keeping of them, and not making due reltitution to the right owners, am here now alas damned everlattingly. Above all this, how great shall the paines and terments of the malicious and evill disposed will of the damned be? There shall be in the will, a continuall and outragious malicious envie, against the glory of Almighty God and his Elect, which shall be evermore byting and gnawing at their entrailes, no lesse then the Worme of conscience, whereof we spake before.

Of this paine faith the Pfalme:
The simer shall see and be angry: he
shall gnash with bis teeth, and consome. And the desire of the wicked
shall perish.

They shal have also such a great abhorring and hatred against Almighty God, because hee detaineth and punisheth them in that place; that like as a mad Dogge strucken

disposition of the will of the damned against the glory of God.

The evill

Pfal.112.

The malice and haire l of the damned age nfl Almighty God. firecken with a speare, turneth againe in great fury to bite and
gnaw it: even so would the damned persons (if they might possibly) teare and rent Almighty
God in pieces: because they
know that it is he that pricketh
them with his terrible speare,
and that it is he that striketh and
tormenteth them from above,
with the dreadfull sword of his
instice.

The great obstinacy of the damned in their wick-cdnesses.

The perpetual defined of the dammed.

They have also a great obstinacie in wickednes: for they are not sorry either because they are wicked, or because they have bin wicked, but rather they wish that they had beene worse. And if they be sorry for their wicked life, it is not for any love they beare unto Almighty God, but for the love of themselves, that so they might have escaped these horrible torments if they had lived otherwise.

Besides this, they have also a perpetuall desperation: for that

they'

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have no maner of hope therein, that ever hee can pardon them, and also for that they know for certaine, that their most grievous paines and torments shall never have any mitigation or end.

This is the cause of their so horrible blasphemies, & of their despitefull raylings against Almigsty God. For as they have no hope in him, so doe they seeke to be revenged of him as much as they can, with their outragious and malicious rayling tongues.

Of the paine which is termed by the Divines Poena damni: that is, the paine of the losse of Almighty God.

SECT. III.

Who would thinke that after all these paines here before rehearsed, there were yet more to be suffered? And yet (never-

verthelesse) it is certaine, that all these paines in comparison of that which we have now to speak of.

are as it were nothing.

Confider then what a wonderfull paine this is like to be, seeing that such horrible torments as we have before mentioned, may bee termed nothing, if they bee compared with this torment. For all the paines that wee have hitherto spoken of, appertaine (for the most part) to the paine of the sense. But besides all these, there is yet another paine called the paine of losse; (which wee touched before) the which without all compariton, is far greater then all the other, as it may well appeare by this reason. For paine is nothing else, but onely a privation of some good thing that was either had, or in hope to be had. Now the greater this good thing is, the greater is our paine and griefe when we have loft it. Asit appeareth plainly in the losse

of temporall things, the which the greater they are in value, the greater is the griefe that they cause. Now then, considering that Almighty God is an infinite good thing, and the greatest of all good things, it followeth necessarily, that the wanting of him shal bee an infinite misery, and the greatest of all miseries.

Besides this, Almighty God is the center of the reatonable soule, and the place where it hath his And therefore it perfect rest. commeth, that the separation of the soule from Almighty God, is the most grievous and painefull separation of all that may possibly he devised. And therefore S. Chrysostome saith; That if a thon-Sand fires of Hell were joyned together in one, they should never be so great a paine to the soule, as it is to the soule to bee separated (in this wise) for ever from Almighty God.

It is not possible for any man to expresse by words, the exceeding

The loffe of Almighty God is the greatest losse.

> Almighty God is the senter of the resonable (onle.

S. Chrylostome.

ding greatnes of this griefe. That separation that is wont to happen in time of War, when the sucking Babes are taken from their Mothers brests, is nothing in comparison of the perpetual division and separation, which shall be from the fruition of Almighty God.

And that thou mayest understand somewhat hereof, consider what a horrible kinde of Death that was, which certaine Tyrants caused some of the Marryrs to be put unto. They caused two tops or great boughes of two great Trees, to be bowed downeviolently to the ground, and at the two ends of them, they commanded the feet of the holy Martyr that should suffer death to bee bound; this done, they commanded that the two boughes should suddenly be loosed with all viclence, and that when they should recoyle and mount up againe to their naturall places, they should hoyfel hoyse up the body on high, and so rent and teare it as under in the ayre, each one of the boughes carrying with it that part of the body that was bound unto ir.

Friday Morning.

Now if this cruell separation of the parts of a mans body one from another, seeme so great a torment, what a torment (thinke ve) shall that be, when the soule shall be separated from Almighty God; which is not a part, but the whole of our soule, especially seeing the separation and torment must endure, not only for so small a tree may ascend from the ground up on high; but solong as God shall be God, which is for ever & ever, world without end.

Of the particular paine of the damned in Hell.

SEGT. IV.

B Flides all these paines before rehearted, there be yet divers and

Every fe-

verall (in

a severall

LOYPHETIE.

Certaine peculiar paines are also particularly appointed unto every damned person in Hc#.

Efay 27. 8.

and fundry others. For these paines are generall, and common unto all the damned in Hell: bur over and besides these, thereare certaine other paines that be par. ticularly and especially appointed and proportioned to every damned person, according to the quality of his finne. As the Pro-Esay signified, when he said, Measure shall be given against measure, for so hath the Lord determined in his hard heart in the day of hu heat. This heat signisieth the enkindling and fury of the wrath of Almighty God.

The hard heart signifieth the terriblenesse of his sentence, that shall punish temporall offences with everlasting paines. The measure against measure, shall be the quantity and proportion of the paine, answerable to the quality of the offence. For therein shall the beauty and order of Gods justice wonderfully shewit selfe, when he shall give to every

Friday Morning.

one of the damned his desert, according to the qualitie of his sin.

After this fort (as a holy Father faith)the covetous shall there be punished with miserable necessi-Shall have ty: the flothfull and negligent shall bee pricked with hot burning Bodkins and Needles: the Gluttons shal be tormented with passing great hunger and thirst: the Lecherous and licentious livers,shall be wrapped in flames of stinking Brimstone: the Envious shall howle and cry like mad Dogs, with most inward paines and griefes, the Proud and presumptuous shall be full of perpetuall shame, and confusion: and so in like manner of all the rest.

Wherefore O yee Idolaters of the world! O ye lovers of honor and promotion! O yee greedy purchasers and scrapers together of Lands and riches! O yee devilers of new fashioned garments, and of strange meates, pastimes, and delights! O thou miserable

one

Luke 19.
42.
Wee must
not seeketo
ensoy tase
and rest in
tha life,
but expect
the same in
the life to
come.

and wicked City of Babilon, who will now weepe and bewaile thy case? who will lament againethy milerable state, with such pittifil teares as our Saviour did? Saving, Si cognovisses & tu, &c. If then knowest now, &c. O that thou knewest how dearely these dain. ty delicate morfels will cost the. and what fierce torments these same Idols that thou now adorest, will be there unto thee? If man doe eate fruit before it be ripe, it must needs set his Teeth on edge. And in like maner, for as much as worldly men will now enjoy ease and rest before their time, & have their Paradice here in this place of banishment; certainely the day will come, when their dainty morfels wil fet their teeth fore on edge.

According as Almighty God hath threatned by his Prophet, faying; Who foever will eate force Grapes before they be ripe, let him be well as well as the show that he

bewell assured, that they shall be better unto him.

Friday Morning.

Now that man eateth Grapes before they be ripe, that wil prevent and taste before hand here in this life, the delights that are to be er joyed in the life to come: who afterwards shall feele the bitternesse of that morfell, when by the just judgement of Almighty God he shall be punished, because he would be so hasty to enjoy rests and delights before his time.

Of the eternity of all the sepaines before rehear sed.

SECT. V.

Now if all these paines be of themselves so grievous and so passing great how much greater and more grievous shall they appeare, if unto the greathes and grievous nesses all these paines, we joyne all the eternity and everlasting continuance of them, and that they shall never have an

end?

W hen

When ten thousand yeeres bee gone and past, there shall bead. ded unto them a hundred thou. fand veeres, and after those hun. dred thousand, there shal succeed so many millions of yeeres as there be Stars in the skie, & lands in the Sea, and after all these number of yeeres are past and gone; then shall the damned begin to suffer afresh, and so shall the everlasting wheele of their most horrible torments goe continually turning about for ever and ever,

Esay 30. 33.

world without end. The vally of Tophet (saith Esay) is prepared long since as yesterday: it is prepared at the Kings commendement, and it is very deepe and large. The nutriment thereof is fire and much wood: and the blast of the Lord (being as it were) arunning flood of brimstone doth enkindleit. This valley is the bottomles pit of Hell, prepared as yesterday, (to wit, from the beginning of the world) for the punishment of the wickFriday Morning.

wicked. The nutriment thereof is fire, which burneth and never consumeth. And the matter that preserveth this fire, can never pessibly end nor consume, or bee diminished with any continuance of time.

And that the damned may bee assured, that this horrible fire shal never be quenched: The Devils la colwaies in charge to blow ir, and to keep it continually burning, who as they be immortall, so shall they never cease, or bee weary of blowing therein. And though they should be weary, yet isthere the blast of the Almighty and ever-living God, which shal never be weary. Surely in should be to great purpose, and very much it were to be wished, that men had some understanding of the continuance and eternity of these most horrible grievous torments, in such fort as they be indeed: for undoubtedly this would be a great bridle for our life. And

there-

Consider then with thy selfe, that so horrible kind of torment, that is used in some Countries, where malefactors be burned as live, and the greater their offences are, the lesse is the fire where withall they be burned, which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by this artificial curety? Fruely it can (carcely continue one whole natural day. Well then, tell me (I pray thee) if this be so terrible and so horrible a kinde of torment, that endure not one whole day, the fire being also but small; what an exceeding horrible torment shall there

be in Hell, that shall endure everlastingly, for ever and ever, with such an extreme great and fervent

Friday Morning.

fire as that is?

Is there any man in the world fo well skilled in the Mathematicall Sciences, that he can declare by any demonstration, how farre the one exceedeth the other? Now it a man (to escape that torment) would not sticke to put himselfe to all dangers, labours and paines, bee they never so great; what then ought all we to doe, to escape this most horrible extreme torment of Hell sire?

Consider also what a terrible kind of torment that was, which Phalaris that cruel Tyrant invented; of whom it is written, that he used when he would put men to death; to cause them to be inclosed within the belly of a Bull made of metall, and then caused a sire to be made underneath it; and this cruell maner of punishment hee devised, that the miserable

man

man (by the heat of the Iron)
should burne within the same by
little and little, and not be ableto
escape nor defend himselfe, nor
have any remedy; but onely to
burne and roare, and tumble and
tosse himselfe within that straight
place untill he were dead.

What heart can heare of this cruelty, but that his flesh will tremble and quake, onely in thinking of it? Wherefore tell me now (O thou Christian) what is all this, in comparison of that most grievous and horrible torment which wee heare treat of, but onely a meete dreame or shadow. Now if the very imagination, and thinking of these horrible paines of Hell doe make usafraide: what shall it bee, not to thinke of them onely, but even to suffer them in very deed?

Certainely it is so horrible a matter, to suffer paines and torments everlastingly; that although there were but one alone among

among all the Children of Adams
that should suffer in Hell in this
wise: it were enough to make us
all to tremble and quake. There
was but one among Christs Disciples, that should sell his Master:
and yet when Christ said; One of
you shall betray me, all began to be
afraid and waxe sad, for that the
matter was of so great importance.

Now then, why doe not wee much more tremble and quake, knowing certainly, that The number of fooles is infinite, and that The way to life everlasting is very narrow and strait: And that Hellhath enlarged her month without any limit, to receive the multitudes that goe into it: If wee beleeve not this, where is our Faith? If wee doe beleeve and confesse it, where is our judgement and reaion? And if we have both judgement and reason, why doe we not publish and preach this matter in the open streets and market pla-

Math.26.

Eccles. 1.
15.
Math. 7.
14.
Esay 5.

If a Chriftian did consider the everlasting

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ces?

continuance of the
horrible
paines of
Hell, it
would
make him
looke better
to the due
framing of
his life.

and such infinite numbers besid,e th be carried headlong into that place of perdition? Why doe we not bewaile and lament our former wicked lives, and begin betimes to take a better course, that we may escape those most horible and everlasting torments?

How is it, that we can sleep in the night? How can we be quiet in the day? Yea, how hapneth it that we be not quite out of our wits, when we doethink eattentively, and consider of so strange a perill as this is: seeing lesse dangers then these have been able not only to fright and bestraught men out of their wits, but also to bereave them of their lives?

This is the greatest painethat the miserable damned persons have in Hell, to understand that Almighty God and their most grievous torments shal be of one like continuance, and therefore their miseries can have no comfort,

fort, because their paine hath no

Friday Morning.

If the damned persons could be perswaded, that after a hundred thousand millions of yeers, their paines should have an end: even that perswasion alone would been great comfort unto them: for then all their torments (albeit it were very long) would yet at the length come to an end: but assured they are, that their vaines shall have no end at all.

For as S. Gregory saith, There the wicked have deathwithout any death, an end without any end, and a defect without any defect. For their death alwayes liveth, their end alwaies beginneth, and their defect never saileth. And for this cause the Prophet saith; They are in Hell as it were Sheep, and Death seedeth upon them.

The Herbe that is there fed upon, is not wholly plucked up, because the roote is alive, which is the beginning of life: and this cause the

s.Gregery.

Plal, 49.

causeth the herbe to spring again, that it may still be sed upon. And therefore the pasture of those Fields is immortal, for as much as it is alwayes eaten, and alwayes revive th againe.

Now after this fort that Death feed upon the damned persons, and as Death cannot due to that it never be filled with this kinde of food, nor ever be weary in doing of this office; neither shalling ever make an end of devouring this morfell. For that Death shall evermore have tomewhat in them to devoure, and they shall evermore minister tomewhatunto death to be devoured: so as the damned in Hell shall suffer there most horrible paines and torments for ever and ever without any end.

Medi-

Meditation for Saturday
MORNING.

Of the everlasting glory and felicity of the Kingdome of Heaven.

This day, when thou hast prepared thy selfe hereunto, thou hast to meditate upon the felicity of eternal Glory in the Kingdome of Heaven.

This consideration is so profitable, that if it were holpen with the light of a lively Faith, it were able to make all the bitter paines and afflictions of this life, to seeme sweet and pleasant unto us. For if the love of Lands and riches, doe cause the paines and labours that bee taken for them, to seeme sweet and pleasant; if the love of children also do cause Women to wish for the paines of Child-bearing, what would the Gen. 39. 20,

> so be confidered in this mealtation.

love of this most excellent and passing great felicity doe, in com. parison whereof, all other felicities are of none account? It is he faid of the Patriarch Jacob, that his seven yeeres l'ervice seemed but short unto him, in respect of the great love he bare to Racheli what would the love of that infinite beauty worke in our hearts? What would that everlating marriage caute us to doe, it it were considered with the eyes of a lively Faith? Wherefore, that thou maist understand somewhat of this felicity, thou hatto consi-Fire points | der (among other things) these five points that are in it: to wit; First the excellency and greatnes of the place; Secondly, the fruition of the company of those blesfed Inhabitants there abiding! Thirdly, the vision of the Almighty and ever-living God; Fourthly, the Glory of the Saints bodies; And lastly, the perfect fruition of all good things, that Saturday Morning.

are there continually.

1. The excellency and greatnesse of the Heavens.

First of all therefore, consider the excellency of the place, and of pecially the greatnes thereof, which is furely very wonderfull. For when a man readeth in certaine great Authors, that every one of the Stars in Heaven, is greater then all the whole earth; yea, and which is more marveiloas, that there be some Stars among them of such notable greatheste, that they bee ninety times greater then all the whole earth, when a man heareth these things, and lifteth up his eyes to Heaven, and feeth in the same, fuch a multitude of Starres and fo many voyd spaces, where many more Starres might be set: How can he but wonder? how can he but be astonied, and (in a manner) besides himselfe, considering the pailing greatnesse of that place,

- Q 5

The infinit

number of

the Elect.

355

The goodly beauty of the Hea-

7/2715.

and much more of that mighty Soveraigne Lord that created it of nothing? Then as touching the goodly beauty of that place, it is a thing that cannot bee expressed with words. For if Al. mighty God hath created things so wonderfull and to beautifull, in this vale of teares and place of banishment, what wonderfull things hath he created, trow yes, in that place, which is the feat of his Glory, the Throne of his mighty power, the Palace of his Majesty, the House of his Elect, and the Paradife of all delights?

2. The fruition of the company of the blessed Inhabitants in Heaven.

Fter thou hait considered The excellency of the place, consider also the great worthnesse of those blessed Inhabitants that dwell in it: whose Number, Holinesse, Riches, and Beauty, are greater then any man can ima-

gine. S. John saith, That the number of the Elect is so great, that no man is able to count them. some Divines are of this opinion, that the number of the Angels is to great, that they exceed without comparison, all corporals and materiall things in the earth. And like as the greatnesse of the Heavensexceedeth the greatnesse of the Earth, without any proportion: Even so doth the multitude of those giorious Spirits, exceed the multitude of all corporall and materiall things that are in the world, with the like advantage and proportion.

Now what thing can be imagined more wonderful then this? Certainely this is such a matter, that if it were well considered, it were able to astonish all men. Againe, if every one of the Ange's (yea, though it be the very least Angell among them all) be more goodly and beautifull to behold, then all this visible world: what

a glo-

a glorious fight shall it bethen to behold such a number of beauti. full Angels, and to fee the perfections and Offices that every one of them hath in that high

and supreme City?

There the Angels go as it were in Embassages, the Archangels are occupied in their Ministry, the Principalities triumph, the Powers rejoyce, the Dominations governe, the Vertues thine, the Thrones glifter, the Cherubins give light, the Seraphins burne with love, and all of that heavenly Court doe fing Lauds and prayses unto Almighty God.

Now if the company and conversation of good and vertuous persons be so sweet and amiable a thing, what a bleffed thing shall it be, to converie and keep company, with to many good & blefsed Saints as be there? to speake with the Apollics, to be converfant with the Prophets, to communicate with the Martyis, and

Saturday Morning.

to dwell and have a perpetuall familiarity with all the Elect?

3. The vision of Almighty God. TOw, if it shall bee so great a I glory to enjoy the company of the good, what shall it be to enjoy the company and presence of him, whom the morning Starres doe praise; at whose excellent beauty the Sun and Moone doe wonder: before whose Majesty the Angels bow downe; and at whose presence men doe marveiloufly rejoyce?

What a glory shall it be to behold that universall goodnesse, in whom are all good things? The greater world, in whom all worlds are contained? Whata joy shall it be to see him, who being one, is all things, and yet being one, and most simple in himkite; comprehendeth the perfections of all things? If to heare & feeking Salomon were thought lo great a matter, that the Queene

1 Reg.10.

of Saba said of him: Blessed are they that stand before thy presence, and enjoy thy wisedome: What a thing shall it bee to behold that most high Salomon? That everlasting Wisedome? That insinte Greatnesse? That inestimable Beauty? And to enjoy the same for evermore? This is the essential glory of the Saints: this is the last end and center of our desires?

4. The glory of the Saints bodies in Heaven.

glory of the bodies, in which there shall be no part but shall be glorified. For there every one of the members and senses, shall have his particular glory and object, wherein to take delight.

There the bodies of Saints shall be endued with these source singular qualities and dowries: to wit, with subtilty, swiftnesse, impassibility, and clearenesse. And this clearenesse shall be so great. that every one of the Saints bodies shall shine like the Sun in the
Kingdome of their Father. Now
if this Sunne that standeth in the
midst of the firmament, being
but one, be sufficient to give light
and comfort to all this world;
what a light shal so many Sunnes
and Lampes make, as shall shine
so bright in that place all together?

5. The perfect fruition of all good things in Heaven.

Toconclude, in this glory all things shall be found wholly together, and all evill things shall be banished from thence: There shall be health without infirmity; liberty without bondage; beauty without deformity; immortality without corruption; abundance without necessity; quietnesse without necessity; quietnesse without vexation; security without feare; knowledge without error; sullesse without lothsomenesse; joy without heavillesse; and

The foure downes of glorified bodies.

that

honour without contradiction. There (as Angustine saith) shalbe true glory: for there shall none be praised either by error or flattery. There shall bee true honour, for there it shall neither be denyed to such as deserve it, nor given to such as deserve it not. There shall be true peace: for there shall no man be molested, either by himselfe, or by others.

The reward of vertue shall be even he that gave the vertue, and hath promised himselfe for a reward of the same; who is the greatest and best of all good things, (to wit, Almighty God) he shall be the end of our desires, he shall there bee seene without ceasing; loved without lothrome nesse; and praised without wearinesse. There his place is large, beautifull, bright, and secure: the company very good and delightfull: the time alwaies after one fort, not distincted into evening and morning, but continue init.

Saturday Morning.

a simple eternity. There shall be a perpetuall spring, that through the freshnes and sweet breathing of the holy Ghost shall flourish for evermore. There shall all rejoyce, all shall sing, and give continuall praise to the chiefe giver of all things; through whose bountifull goodnes they live and raigne in glory. O heavenly City! O fecure dwelling place 1 O blissefull Country, where all delightfull things are to be found ! O happy people without any grudging! O quiet neighbours, where no one is subject to any want or necessity! O that the strife and contention of this prefent state were at an end! O that the dayes of my banishment might be finished! O how long is the time of my peregrination prolonged? when shall this day come? When shall I come and appeare before the face of my iweet Lord and Savionr?

The

The sixth Treatise of the consideration of the glory of Heaven: where. in the former Meditation is declared more at large.

Ne of the things, whereup. on it behooveth us most to have our eyes alwayes fixedin this vaile of teares, is the bleffel state of glory in the Kingdomeof Heaven. For this confideration. lone were able to encourage us patiently to beare the afflictions of this present life, knowing what an eternall weight of glory is prepared for us in the life to come.

When Almighty God promised to give to the Patriarch Abraham the Land of Promise: hee commanded him to walke and view it all round about, saying: Arise and malke all over this Land, both in length and bredth, and consider it on every side, for I will give it unto thee. Arise up therefore (0) my soule) advance thy selfe on

hie, leave all earthly affaires here beneath, and flee up with the wings of thy spirit, unto the most excellent noble Land of Promise, and consider with good attentior, the length of the eternity, the largenesse of the felicity, and the greatnesse of the riches, with all the rest that is therein.

It is written of the Queene of Saba, that when she heard of the great fame of Salomon, she went to Icrusalem, to see-the great and wonderfull things that were reported of him. Consider therefore that the fame of that heavenly Ierusalem, and of that supreme King that governeth it, is no lesse then the renowne of Salemen was: afcend thou now up on high with thy spirit unto this noble City, to contemplate the wisedome of this supreme King, the beauty of this Temple, the service of this Table, the orders of them that attend upon him, the Liveries that the whole fami-

I Reg. 10

17.

Gen.13.

2 Cor.4.

14.

18.

ly weare, and withall the policy and glory of this noble City. For if thou be able to consider every one of these things; it may be that thy spirit shall be lifted up a bove himselfe, & thou shalt perceive, that there hath not beene declared unto thee fo much, as the very least part of this glory.

But for this purpose, it shall be requisite to have a special light of Almighty God, as the Apostle Eph. 1.17. fignifiern, saying: 1 beseach the God of glory, and the Father of on Lord Jesus Christ, to give youth Spirit of wisdome, and to lighten the eyes of your bearts, that you may understand, how great the hope of your vocation is, and the riches of that inheritance and glory which he hath prepared for the Saints.

And although in this glory there be many things to contemplate upon; yet maiest thou now especially consider those sive principall things that we touched before: to wit, the excellency and greatnes

Saturday Morning.

greatnes of the place; the fruition of the company of those blessed Inhabitants; the vision of Almighty God; the glory of the Saints bodies; and the everlasting continuance and eternity of all these so great and wonderfull benefits.

Of the excellency and greatnesseof the Heavens.

SECT. I. Tirst of all consider the goodly Γ beauty of the place, which S. John describeth unto us in a figure in his Apocalyps, in these words; One of the seven Angels Revel.21. spake unto me, saying: Come, and I will show thee the Spouse of the Lambe: and he carried mee away in first to a high and great Mountaine, and shewed me the holy City of Jerusalem, which descended from Heaven, and shineth with the clearenesse of Almighty God, and the light thereof, was like to the glistering

stering brightnes of precious stones.

This City had one great and high

Wall, in which were twelve Gates,

and in the Gates twelve Angels, according to the number of the Gales.

The foundations of the walls of the

City were wholly wrought with pre-

cious Stones, and the twelve Gates

thereof were twelve Pearles, even

Gate made of one Pearle, and the

street of this City was of pure gold,

like unto a very cleare Glasse: and

I saw no Temple therein, because the Lord God Almighty and the

Lambe were the Temple: and the

to give light unto it, forasmuch u

the clearenesse of Almighty God

doth lighten it, and the Lampethan

Moreover, the Angellshewedme

burneth therein, is the Lambe.

he Tree of life, which brought forth welve fruits in the yeere, every Moneth his fruit, and the leaves of his Tree, served for the health of

Nations.

Nomanner of malediction shall ver be seene there, but there shall e the Seat of Almighty God, and of he Lambe. And his servants shall erve him, and they shall see his ace, and have the name of him pritten in their foreheads, and they hall raigne for ever and ever, world

Behold here (deare Brother) the beauty of this City described into thee, not that thou maiest hinke, that thefe things are there n fuch a material fort asthewords loe found, but that by meanes of hele, thou maiest conceive other nore spirituall and more excelent things, which are figured into us by these material things.

The situation of this City is aove all the heavens, & the greatresie and largenesse thereof exceedeth

Reve. 22.

vithout end. City had no need of Sunne or Moone

> The situation and greatnes of the beavenly City.

a flood of the mater of life, as clean as the Christall, which issued out of the seate of Almighty God, and of the Lambe. In the middest of the It eet, and both on the one side of the

flood, and on the other, was planted

ceedeth all measure. For if even one of the Starres of Heavenbe so great as we have before declared; how great then mult that Heaven bee, that containethink all the Stars, and all the Heavens? Surely, there is no greatnessein the world that may be computed unto this. For (as a holy Father faith) from the West part of Spaine, unto the uttermost box ders of the Indians, a Ship may sayle (if it have a prosperous winde) in few dayes: but that region of Heaven is so great, that the Stars (which are more swift then the Sunne beames) cannot finish their course in it in many vecres.

Now if thou demandent of the workemanship of that buildings there is no tongue able to expresse it. For if that worke that appeareth outwardly to out mortalleyes, bee so goodly and beautifull: what is to bee supposed of all the rest, that is there see ferved

ferved for the fight onely of immortall eyes?

And if we see, that by the handiworke of men, certaine works are made here so sightly and so beautifull, that they astonish the eyes of them that doe behold them; what a work must that be, which is wrought by the hand of Almighty God himselfe, in that Royall House, in that sacred Palace, in that House of joy and solace, which he hath built for the glory of his Elect? O how amiable are thy Tabernacles (saith the Prophet) O Lord God of verues? My soule desireth and fainteth, in beholding the Palace of the Lord.

The thing that most principally commendeth a City, is the state and condition of the Citizens: to wit, if they be noble, if they bee many, if they live in peace and concord among themselves. Now who is able to declare the excellency of this City in this behalfe?

The flate and condition of the Citizens of Heaven.

Pfal. 81.

3

All

The goodly workmanfhip of the building.

Dan. 7.

10.

All the Inhabitants therein benoble Personages, there is no one at mong them of base linage, sor so much as they be all the Sons and Children of God. They bee so friendly and loving one towards another, that they bee all (as it were) one soulc and one near. And they live in so great peace and concord, that they are City it selfe is called ferusalem. That is to say, the vision of peace.

If thou desire to understand the number of the Inhabitants in this City, unto this desire S. John maketh answer in his Revelation, where he soith: That hee saw is spirit such a great company of blessed Saints, that no man was able to reckon them, gathered together of all kindes of Nations, people and tongues, which stood before the Throne of Almighty God, and of the Lambe, apparelled in white garments, and with triumphant Palmes in their hands, singing unto Almighty God, songs of praise. And And unto this saying of S. John, doth that agree very well, which is signified by the Prophet Daniel concerning this holy number: where he saith: Thousand thousands serve the Lord of Maniesty, and ten hundred thousand thousands stand before him.

And thinke not because the number is so great, that they be therefore disordered: for there the multitude is no cause of confusion, but of greater order and harmony. For Almighty God (that hath with such a wonderfull consonance and agreement, disposed the moving of the Heavens, and the courses of the Stars, calling them every one by his proper name) hath also ordained all that innumerable Army of bleffed Saints, with a most wonderfull goodly order and disposition; appointing to every one his place and glory, as it feemed best to his divine and excellent wisedome.

Every one
of the
Saints
bath his
place and
glory in
Heaven in
mist solemne or-

der.

R 2

And

Revel. 7.

The number of the bleffed Inbabitants in Heaven. Patriarkes, another for the Property phets, another for the Evengelins, and to control there for the Martyrs, and to control (unto all the rest of the faithfull) there is appointed a heavely manfion. And above them all the holy humanity of our Saviour Christ, hath the chiefe place and preheminence, who sitteth at the right hand of the Majesty of Almighty God, in the height of glory.

Now therefore (Othou Christian soule) take a view of this celestial order: walke thorow the streets and wayes, consider the order of these Citizens, the beauty of this City, and the noblenes and worthinesse of these Inhabitants. Salute also this sweet and pleasant Country, and as a Pilgrime, beholding it as yet a farre off, direct thine eyes, and (with all) thy heart unto it, and say; All haile sweet Country, the Land of Promise, the Haven of Security, the

Place of Refuge, the House of Blessing, the Kingdome of all worlds, the Paradise of Delights, the Garden of eternal Flowers, the Store-house of all Treasure, the Crowne of all just Persons, and the end of all our desires.

All haile our Mother and our hope, after thee have we fighed a long time: for thee have wee mourned, and doe mourne even at this present: for the love of thee have we fought, and doe still fight a long battell in this our transitory life: for we know affuredly, that none shall be rewarded and crowned in thee, but enely such as have here foughten faithfully.

Of the second joy that the soule shall have in the Kingdome of Heaven, which is the enjoying of the company of Saints.

SECT. II.

He is able (after this great joy) to declare

R 3 what

what a further joy the souleshall have, by being in this most hap. py & bleffed company? for there the vertue of charity is in her full perfection: the property of which vertue is, to cause all things to be common.

There shal that petition be perfectly fulfilled, which our Saviour made, faying: I beseech thee (0) Father) that they may be one (by love) as we are one (by nature.) For there shall the Elect bee more straightly united together in one, then the members of one same body: because all shal participate of one same Spirit, which giveth unto all one same being, and withall, one blessed life.

If thou imagine it to be otherwise, tell me, what is the cause, why the members of one body have so great a unity and love one towards another? the realon is, because they are all partakers of one same forme, that is, of one foule, which giveth one same being

being and life to them all.

Saturday Morning.

Now if the spirit of a man have power, to cause so great a unity betweene members that are so different in offices and natures, is it any wonder, if the Spirit of Almighty God, by whom all the Elect doe live (which Spirit is as it were the common foule to them all) should cause a farre greater and more perfect unity among them?especially,considering that the Spirit of God is a more noble cause, and of a more excellent vertue and power, and giveth alsoa more noble being.

Well now, if this maner of unity and love do cause all things to b. common, as wel good as evill, (as we see in the members of one body, and in the love of Mothers towards their Children, who rejoyce as much at their felicity, as at their own() what a wonderfull joy shall one of the Elect there have of the glory of all the rest, considering that he shall love e-

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Iohn 17. 11,

All the Elect in HEAVEN Shall bee may e Araightly united togelber in one, then the members of one body, because all shall participate of the Spirit of God.

very one of them as well as himselfe? For as Gregory saith: That heavenly inheritance unto all is one, andunto every one is all, for a much as every one of the bleffed Saints rejoyceth as much at the joyes and felicities of all others, as if hee were himselfe in possession of the same. But what can we infer of all this? Surely thus much, that as the number of the blessed Saints is (after a sort) infinite: even so the joyes of each one of them shall also (after a sort) be infinite, and that every one of the Saints shall have the excellency of all, forafmuch as whatfoever any one of them thall not have in himfelfe, he shall have it in others.

These be spiritually those seven Sons of Job, among whom there was such a great love and communicating one to another, that every one of them (in his order) made a feast one day in the weeke unto all the rest: whereby it came to passe, that every one of them

Saturday Morning.

was no lesse partaker of the goods of others, then of his own proper goods. And fothat which was proper to one, was common to all: and that which was common to all, was proper unto every one; this effect wrought love and brotherly affection in those holy brethren.

Now, how much greater shall the brotherly love of the Elect be in the Kingdome of Heaven?how much greater shal the number of brothers be there? how much more treasure and riches shall they have to enjoy? Now by this account, what a feast shall that be, which the Scraphins shall there make unto us, who are in the highest degree of all blessed spirits, and most neere unto Almighty God, when they shall diffe cover unto our eyes, the noblenes of their state and condition, the clearenesse of their contemplation and the most fervent burning heat of their love? What a feast

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alto shall the Cherubins make, in whom the treasures of the wifedome of Almighty God are enclosed? What a feast likewise shall that be of the Thrones and Dominations, and of all the other

blessed spirits?

What a joy shall it be, to enjoy the glorious company of the Apostles? to be received into the goodly fellowship of the Prophets? And to have the fruition of that noble Army of Martyrs, which have spent their lives for the cause of Iesus Christ? Whata joy shall it be, to see those holy Prophets, Esay, Jeremy, Exechiel, Daniel, Amos, Micheas, Zacharias, and the rest, not now subject to the torments of their cruell persecutors, but clothed with long white garments, with their Palmes in their hands, and with the glorious ensignes of their vi-Aorious triumphs? What a joy shall it be, to see those seven noble Machabees, with their godly and valiant

valiant Mother, having contemned all kindes of deaths and torments, for keeping the Law of Almighty God?

What a goodly fight shal it be, to behold those sweet Babes, whose guiltlesse blood was most cruelly shed at the birth of our Saviour? What chaine of Gold and precious Stones, is so goodly to behold, as the necke of the glorious fore-runner of Christ, S. John Baptist: who chose rather to lose his head, then to diffemble the filthines of the adulterous King? What other thing shall it be, to see the body of S. Stephen, that was bruised with the strokes of stones: then to behold a rich long robetrimly garnished and set all over with goodly precious Rubies and Diamonds? What a joy shall it be, to behold that Apostle S. James, who was once saughtered with the sword of that Tyrant Herod, but now raigneth with his Lord and Master, for

Math. 2. 16.

> Acts 7. 59.

Afts 11.

1 Mac. 7.

whose

whose sakehe was done to death? . What a joyfull fight shall it be. to fee those two glorious lights of Christ his Church, S. Peter, and S. Paul. shining there very bright. ly, with the Trophees of their martyrdome, wherewith they were crowned? Now what a joy shall it be, to enjoy the glories of each one of all these blessed Saints, as if they were properly our owne?

O glorious Feast! O Royall Banquet! O Table meet for Almighty God and his Elect! Wherefore, let Worldlings get thein to their filthy and carnall: banquets, let them burit themfelves with their gluttonous excesse and superfluties: such a feat as this is, where such excellent meats are served, is convenient for Almighty God and his Elect.

Ascend yet up higher, Omy foule, and see another singular glory, that doth wonderfully rejoyce all that supreme Court, and maketh;

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maketh the City of God (as it were) drunke with marveilous delight. Lift up thine eyes, and fee that most blessed Virgin Mary, that freely beloved and full of all grace and beauty. Confider what a great joy it shall be, to behold this Virgin Mother, this bleffed among women, not kneeling now upon her knees before the Manger, nor troubled & molested now with the frights and feares of such things as holy Sin meon prophecied unto her; not lamenting and feeking now her lost Child in all parts: but with meltimable peace and security, placed at the right hand of her deare Sonne, without all feare of everlosing that her most precioustreasure.

Now hath the no need to feeke that dead time of the fecret night, to deliver the Child from the conspiracies of Herod, by flying into Egypt: Now,doth the no more stand at the foot of

Math.2.

Luke 2.

the

the Croffe, beholding the death of her only Sonne, and be wayling his losse, whom the to dearely loved.

Now she feeleth no more the griefe of that dolefull exchange: when she had assigned unto her the Disciple in stead of the Master, and the Servant in stead of the Lord. Now are those forrow. full words to be heard no more, which she uttered (with great weeping and lamentation) under the bloody tree, saying: O that l 2 Sam. 18 might die for thee Absolon:m Sonne: my Sonne Absolon!

Now is all this forrow at an end, and she that was so fore afflicted in this vale of milery, is now exalted in the Kingdome of glory, enjoying for ever that chiefelt goodnes, and saying; I have found him whom my soule loveth, I will hold him, and will not let him goe.

And if this be so great a joy; what a joy shal that be, to behold the most facred humanity of our Savious

Saturday Morning.

Saviour Christ? And the glory and beauty of that body, which was so fouely disfigured for our takes upon the Crosse? It shall bee un- S.Bernard. doubtedly (as S. Bernard laith) a thing full of all sweetnesse and delight, when men shall there see and behold a man, the Creator of men, and Lord of all things created.

We are wont to esteeme it for a fingular honour to our whole family, to see some one of our kindred advanced to a Crowne, or invested with some Princely dignity. Now how farre greater honour shall this be unto us, to see that Lord, who is of our flesh and blood, sitting at the right hand of the Father, and made Kingboth of Heaven and earth?

With what a passing great joy shall men stand among the Angels, when they shall see that the Lord of the whole House, and the universall Creator of all things, is not an Angell, but a Man? For if the members doe account that an honour

11 Shall bee a great joy 20 19671 372 Heaven to se the Lord and Creator of all things to be (not an Angell) but a man.

The facred

Cant. 3.

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bumanity of Christ.

Cant. 8 I

expresse it, according to the wor-

thinesse thereof.

Now who shall be so happy, as to be thought worthy to enjoy so great a bliffe and felicity? O that thou wert as my Brother, sucking the brests of my Mother, that I might finde thee without, and kisse thee with the lips of Devotion, & imbrace thee with armes of love. O most sweet loving Lord, when that this joyfull day comit When shall I appeare before the face? When shall I be filled with with thy excellent beauty? When Saturday Morning.

shall I see that countenance of thine, which the Angels are fo desirous to behold?

Of the third Joy that the foule shall havein the Kingdome of Heaven: which is the injoying of the cleare vision of Almighty God.

Now what a joy that it be(a-bove all this) to have a cleare fight of that divine face, in light of whom consistes h the esfintiall glory of the Saints? All the things we have hitherto spoken of, are certainely great motives towards the accomplishment of glory, but they all are little, in comparison of the cleare vision of Almighty God.

Of Isachar it is written, That he saw that rest was good, and that the Landwas best, and therefore he put his shoulders to labour, and made himselfe subject to tribute. The rest and glory of the Saints is good, but the Land that bringeth forth this rest, is best in the super-

In the cleare vision of Almighty God consi= steth the es catial glery of the Saints.

Gen. 49.

Superlative degree. For this Land

is the face and beauty of Almigh. ty God, of the vision and behold. ing of whom, proceedeth thereil and glory of the Saints. This cleare vision of Almighty God, is the thing that of it leife alone, is able to give perfect rest unto our foules. For all the sweenesse and pleasantnesse of Creatures, may well give delight to the heart of man, but it can never wholly fatisfie and fill it. Nowif all these good things before rehearsed, shall so much delightus: how much then Ihali that good thing delight us, that contained (in it selfe) the perfection and fumme of all good things? And it the onely fight and beholding of creatures be so glorious: what a glory shall it be, to behold that Divine face, that most bright light,& that most excellent beauty of Almighey God, in whomal beauties doe shine? What a glori-

that effence so wonderfull, so simple and so incommunicable, and with one fight to behold in the same, the mystery of the most blessed Trinity, the glory of the Father, the wisedome of the Son, and the goodnesse and love of the holy Ghoit? There shall we see God, and in God, both our felves and all things beside. For like as he that hath a Glasse before him, seeth the Glasse and himselfe in the Glasse, and all other things that are before the Giasse: even so when wee shall have that unspotted Glasse, of the Majesty of Almighty God present beforeus; weshall see him, and our selves in him, and (withall) what soever is without him, according to the knowledge greater or lesse that we shall have of him.

There shall the appetite of our Vnderstanding rest, and shall not desire to know any thing else, because it shall have before it all that can be knowne.

There

The Vnderstandmg.

ous fight shall it be, to behold

that

and filled, but onely with the vilion of Almighty Gød.

The heart

of man can

never bee

satissied,

There shall the appetite of our Will rest, in loving that universal The Will.

good thing, in whom are all good things, and out of whom there be no good things to be enjoyed. There shall our Defire rest, and

The Defire

be fully fatisfied with the morfell of that supreme joy, which shall in such wife fill the mouth of our heart, that there shall be nothing else for it to desire.

How Faith Hope, and Charity, shall be rewarded in Heaven.

There shall those three Theologicall vertues, to wit, Falth, Hope, and Charity, wherewith Almigh ty God is here honoured, beper fectly rewarded: when unto Faith shall be there given for are ward, the cleare vision of Almighty God:unto Hope, the polfession of him: and unto Charin imperfect, charity in all herperfections.

There shall the Elect see, love, enjoy and praise Almighty God there shall they be filled without glutting, and be hungry without necessity. There is the place, where Saturday Morning.

Reve. 14.

where chationg is alwaies fung, that S. John heard in his Revelations, which fong hee termeth Quasi canticum nevum, As it were anew song. For that although the fong be alwayes after one maner, (foralmuch asit is one common praise, answerable to one common glory, which all that bleffed company enjoyeth) yet is it alwayes new, as concerning the taste & delight it hath. For looke what taste it had in the beginning, the same very taste shall it have for ever and ever without end. The joy of the Saints in Heavenshall never diminish nor decay, neither shall their bodies ever decay or waxe old. For hee that causeth the Heavens to bee alwaies fresh and new, after so many thousand yeeres as have passed since they were first created, shall also cause the flower of the glory of the Saints, alwayes to be lively and flourishing, and never to wither or decay in any one point.

Of the fourth joy that the soule shall have in the kingdome of Heaven: which is the enjoying of the glory of the bodies.

SECT. IV.

He cleare vision of the Divine Majesty, is (as hathbin declared) the effential glory of the blessed soules in Heaven Howbeit, our most just Iudgeard bountifull Father, thinkethitm enough to glorifie the foules one ly; but (for the honour of them) extendeth his magnificence and rifie their bodies also: giving thus a roome and place unto Beasts, in his Royall and everlasting heavenly Palace.

Olover of men; Ohonourer of the good and vertuous; What hath this rotten and stinking stell of ours (which like a bealt followeth alwaies his appetites) to doe with the Sanctuary of HeaSaturday Morning.

ven ? What, shal this flesh (which should rather be tyed up in a Stable among beasts) bee placed among the Angels in Heaven? Let dust(O Lord) continue with dust, for it is not seemely that earth flould beplaced above the Hea vens.

But he that faid unto Al. ham. I will horos n 8 of a bone for wear everythe appertainethuncothee, was also snew his favour to the bodies of the Saints, for the nigh kindred that is betweene the foules of them. It liberality yet further, even to glo lis the Lords pleasure also, that he that hath holpen to beare the burthen,shal likewise be partaker in the division of the glory, and that like as the soule, by conforming it selfe in this life unto the wil of God, commeth afterwards to be made partaker of the glory of God: even so the body, which (contrary to his nature) was contormable and obedient unto the

Note here the reason, poby the bodies of the Saints

will

ven?

The bodies of the Saints shal also bee glorified in Heaven.

SECT. V.

By thow long time this great glory and unspeakable selicity is to be injoyed. This is a point that were able alone, to cause us even to cry out, and desire that all manner of tribulations, afflictions, paines and labours, might raine and powre downe upon us as thick as Hayle; so that we might serve and please Almighty God in this transitory life, who is to bestow so great and inestimable benefits upon us in the events string life to come.

This reward of so great glory and felicity in the Kingdome of Heaven shall endure so many thousand yeeres, as be Starres in Saturday Morning.

the Firmament, yea, and a great deale longer. It shall endure so many hundred thousand millions of yeeres, as have fallen drops of water upon the earth; yea, and a great deale longer: yea, to conclude, it shall endure so long, as Almighty God himselfe shall endure, which shall be everlastingly, world without end. For it is written thus, The Lord shall raigne for ever and ever. And in another place, Thy raigne is the raigne of all more of the generation to generation.

Wherefore (O Father of mercies, and God of all consolation)
I humbly beseech thee by the bowels of thy mercy, that I may not be deprived of this supreme glory and selicity. O Lord my God, that hast vouchsafed to create mee after thine owne Image and likenesse, and to make mecapable of thy selfe; fill this heart of mine (which thou hast Created) with thy selfe. Let my per-

Pfal, 146.

Pfal.145.

Pfal,142.

tion

tion (O my Almighty God) bee in the Land of the living.

O Lord I beseech thee, give me not, in this transitory life, either rest or riches, but reserve all in store for me in the everlasting life to come. I desire not to inherit (with the Children of Reben) the Land of Galaad, and to lose my right and title of the Land of Promise. One thing one. 19 (O Lord) have I demanded of thee, and this will I alwayes require, that I may dwell in the house of the Lord all the dayes of my life.

Medi-

Sunday Meditation for

MORNING.

Of the benefits of Almighty GOD.

This day, when thou hast prepared thy selfe hereunto: thou hast to meditate apon the benefits of Almighty God, that in so doing then maiest give him thankes for them, and enkindle in thy selfe a more fervent love of him, who hath shewed himselfe so bountifull towards thee, and withall procure thereby, more griefe and sorrow for the sinnes and offences that thou hast committed against such a lowing Benefactor.

Lbeit, the benefits of Almighty God towards us be innumerable, yet they all may bee reduced to five kindes, to wit, to the benefits of creation, confervation, redemption, vocation, and

Num.32

Pfal, 27.

to the secret benefits that every one hath received particularly in himselfe.

1. The benefit of Creation.

S concerning the first bence I fir, which is of Creation:consider first with great attention, what thou wall before thou wen created, & what Almighty God hath done for thee, and bestowed upon thee before thou hadit any being. Hee gave thee thy body, with all thy members and senses; and thy soule, which is of so great excellency, created after his own Image and likeneffe, for so high and excellent an end, as to have the fruition of Almighty God. And withall, he gave theethole three noble powers of thy foule, which be Vnderstanding, Memory and Will. And consider well with thy selfe, that to give thee this soule, was to give thee all things. For it is eleare, that there is no perfection, nor ability in any of all the inferiour Creatures: but that a man hath the same in him in a far more high and greater perfection; and by meanes of the vertue & ability of his soule, hee is able to attaine unto it, whereby it appeareth, that by givingunto us this thing alone, (to wit, our soule,) he gave us therewith at once all things together.

Sunday Morning.

2. The benefit of Conservation.

Sconcerning the benefit of Caronfervation, consider how all thy whole being, dependeth upon the providence of Almighty God How thou art not able to live one moment, nor to step so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this world, for thy use and service: insomuch, as he hath appointed even the very Angels of Heaven, for thy guard and defence. Confider moreover, how he hath given thee health, strength,

S 4

strength, life, fullerance, with all other temporall helpes and fuccours.

And above all this, consider the manifold great miteries and calamities, into which thou ieelt other men fall every day: and how thou thy selfe mightest also have fallen into the same, had it not beene that Almighty God (of his great mercy) preserved thee.

3. The benefit of Redemption.

S concerning the benefit of Redemption, thou mayes therein two things. confider First, how many, and how great benefits Almighty God hath given us, by meanes of the benefit of Redemption. And secondly, how many and how great mileries he hath suffered in his mot holy body and soule, to purchase these benefits unto us.

4. The benefit of Vocation. S concerning the benefit of Vocation, consider first of

all, what a great benefit it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holy Sacrament of Baptisme, and to make thee also partaker of that other blessed Sacrament of his most precious body and blood. And then if after this calling of thee, thou hast fallen into some grievous sin, & thereby lost thine innocency: in case now the Lord. hath raised thee up from sin, and received thee againe into his grace and favour, and fet thee in the state of salvation: how canst thou be able to give him sufficient prayses and thankes for this so inestimable a benefit?

What a great mercy was it, to expect thre folong time, to suffer thee to commit so many sins, and in the meane time, to fend thee fo many divine inspirations, and not to shorten the dayes of thy life, as he hath done to divers and fundry others, that were in the very

fame

same state? And last of all, to call thee with so mighty a grace, that thou mightest rife up againe from death to life, and open thine eyes to behold the eternall light?

What a great mercy was it also (after that thou wast converted) to give thee grace, not toreturne unto thy former grievou sinnes: but to stand and vanquis thine enemy, and to persevere in good life? This is that morning and evening dewe that Almighy God promised by the Prophet Joel, saying; And ye Sons of Sim, rejoyce and be glad in the Lord God for he hath given you a teacher of justice, bestall cause the morning and evening dew to raine and pome domne upon you.

Meaning hereby, that Almigh ty God doth not onely prevent us with his heavenly grace, for ing the feed of vertues in or mindes: but hee doth also and (as it were) water the land seed with the dewe of his half Sunday Morning.

Spirit, which bringeth it to his full ripenesse and happy end.

5. Of secret benefits.

THese are the publike and knowne benefits; but besides these there be other secret benefits, which no man knoweth, but he only that hath received them. Againe, there bee other benefits alto so secret, that even hee himselfe that hath received them, knoweth not of them; and hee onely knoweth them that is the giver of them. How many times halt thou deserved in this world, either through thy pride, negligence, or unthankefulnesse, that Almighty God should with-drawne his grace from thee, and atterly have fortaken thee as he hath done to many others, for some one of these cauies (for wholoever they be that doe fall from God, they! fall by iome of these meanes:) and yet

n'ee fall from Gods either tbrough our prides negligence, or unibankfukneffe.

hath!

Spull

23.

Icel. 2.

hath not Almighty God dak thus with thee?

How many evils, and occasions of evils, hath the Lord prevented, and turned away by hisprovidence, in over-throwing the snares of the Devill thine enemy, and stopping him of his passage: and not permitting him to execute his wily practifes and de ceits upon thee? How oftentimes hath he done for every one of is, as he said he did for S. Peter, Behold, said our Saviour, hom Satan goeth busily about to sift you, " corne in the Barne : but I have prayed for thee, that thy faithfaile not? Now, who knoweth these lecrets, but onely Almighty God?

Benefits politive.

Luke 22.

31.

The positive Benefits be such as a man may understand and know them: but these benefits that are called privative, which consist not in doing benefits unto us, but in delivering us from hidden and secret evils, that were comming towards us, who is a

ble to understand?

Wherefore, as well for these benefits, as for the others, it is reason we should alwaies shew our selves thankfull to the Lord; and understand, how far in arrenages wee be in reckoning with him, and how much more we be indebted unto him, when we are able to pay, considering wee are not able so much as to understand what they are.

The seventh Treatise, of the consideration of the benefits of Almaghty God, wherein the sormer Meditation is declared more at large.

Ne of the greatest complaints that Almighty God maketh against men, and wherewith he will most charge them at the day of their account, is, their unthankfulnesse and ungratitude for his manifold. Benefits.

With this kinde of complaint, the Prophet Esay beginneth the

Benefits
privative.

Almighty
God will
charge us
at the day
of our account with
our unthankfulnesse and
ingratitude for

bis manifold beneses.

E[ay 1 . . .

S. Icreme.

first words of his Prophecy, alling Heaven and earth to wime against the ingratitude and m. thankfulnes of the wicked: He ken (laith he) O Heaven and the Earth give eare unto my words: for the Lordhath spokenit. I have now rished Children and exacted them, undthey have despised me. The Ox knoweth his owner, and the Affebu Masters manger: but Israel hab not knowne mee, neither would m people understand me.

Now, what thing is more strange, then that men should not acknowledge that thing, which the very bruic beatts do acknowledge? And as S. Jerame laithupon this place. The Prophet would not compare men with other living beafts, that are more quicke of lense, as with the Dog, that for a little piece of bread deferdeth his Masters house; butteren with the Oxe and Asse, whichare more dul & rude; giving us hereby to understand, that ingrateful

Sunday Morning.

and unthankfull persons, are not to be likened to every kinde of beafts: but that they bee much more brutish then the most bruitish beasts that are.

Now, what punishment (trow ye) doth so great beastlinesse delerve? Almighty God hath prepared many punishments for ingrateful persons, but the most just and ordinary punishment is, to ipoyle them of all those benefits they have received, because they would not give thankes to the giver of them, as of duty they ought to have done. For as S. Bernard faith: Ingratitude is as it were a burning wind, that drieth up the River of Gods mercy, the Fountaine of his clemency, and the flowing freame of his grace. Now as unthankfulnesse is the cause of so great evils: even so contrariwise, thankfulnesse is the beginning of very great graces, and especially of three.

The ordinary punishment of ingratefull per-

S.Bernard.

1. The

1. The confideration of Gods benefits, moveth us to love God.

-He first is the love of God I For (as Aristotle faith) good nesse is amiable of it felte, & every man is naturally most enclined, to love his owne proper weak.

Sceing therefore that menber naturally fuch lovers of themselves, and of their owne proper commodity, when they fee plainly, that all that they have, commeth of the gracious goodnes of that chiefest Benefatior, fontwith they be moved to love and wish well unto him, whom they perceive and acknowledge to have bestowed to great benefits upon them. And hereof it commeth, that among the confiderations that doe most help us to attaine unto the love of God, one of the most principall is, the consideration of the benefits of Almighty God.

For every one of these benefits,

Sunday Morning. is as it were a fire-brand, that quickneth and enkindleth more and more the flame of his love: and to confequently, to confider many of these benefits, is to joyne many fire-brands together, whereby the flame of this fire is enkindled more and more in us.

2. The consideration of Gods benefits, stirreth up a desire in a man to serve God.

THis consideration helpeth 1 also, to stirre up a desire in a man to serve Almighty God, when hee considereth the great bounden duty that he oweth unto him, unto whom he is so much indebted. For if the very Birds and bruit Beasts be moved herewith, to answer unto the voyce of him that calleth them, and doe obey (as though they were reatonable creatures) unto ali iuch things as are commanded them: how much greater provocations have we to doe the like unto Almighty far more then they, and beableto understand far better then they? what great and inestimable benesits we have received of God?

3. The consideration of Gods benefits

stirreth up a sorrow and repentance in us for our sinnes.

His confideration is all I profitable, to stir and povoke in our soules a forrow and repentance for our sinnes. For when man considereth and weighth deeply on the one side, the multitude of benefits he hath received of Almighty God, and on theother side, the great number of of fences he hath committed against him, how can he chuse but beashamed of himselfe? How can't bee but that hee must needs bee confounded, and discerne much betrer the blacke, by comparing it with the white? I meanehere. by, he shall much better disceme the greatnes of his own wicked nesse,

Sunday Morning.

esse, by comparing the same with the greatnesse of Gods pasing great goodnesse; who hath ontinued to long time in doing good unto him, that contrariwise hath continued evermore (for his bart)in heaping sinne upon sinne, gainst Almighty God. For these hree ends therefore, ought a man lo consider the benefits of Alnighty God, and withall in the consideration of them, to give im most humble thankes for the ame. So that when hee setteth simselfe to meditate upon the penefits of Almighty God; hee must then be carefull, to have his recourses unto these three points In their due places, applying his heart sometimes to love him, who hath beene fo greatly beneficiall unto him: sometimes to desire to serve him: sometimes againe to be forrowfull and repentant for his finnes: yea, and lometimes also to offer unto him sacrifice of praise and thanksgiving

How we must behave our selves in meditating upon Gods benefits.

The exer-

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the soule.

Olea 14, 3.

ving for his fo manifold benefit There facrifices are fignified by those calves of our lips, which the Prophet would have us toof fer unto Almighty God forth benefits that we have received of him. True it is, that the bene firs of Almighty God beeinm merable: but we will treat have onely of five kindes of benefit, which are of all others the moli chiefe and principall, and where unto all the others may be red. ced.

Five princioall benefits of Almight y God.

These five are the benefits of Creation, Conservation, Ro demption, Vocation, and finally, the particular and secret benefits that every particular person my recognize and acknowledge in himtelfe.

And it is not required of a man to thinke upon all these benefit at one time, but shall suffice to think eupon one, or two, or three of them, and to consider and postder them well and ditigently in

is a inde: for the exercises of neditation are not to be taken in umpes, as a taske, that must bee fully wrought and finished withna certaine time; but as a daily food and sustenance, which the nore moderately and temperatey is taken, and the better it is diested, the more profitable and wholsome it is to a man.

Of the benefit of Creation.

SECT. I.

Obegin now with the bene-I fit of Creation: that thou maist the better understand somewhat of the greatnes of this benesit, thou shalt doe well to consider first very deepely with thy selfe, what thou wast before thou wert created. This is one of the principall advices, that the Masters of the Spirituall life doe use to give in this behalfe, as well for the annihilation (as they rerme it) which is, that a man may hereby clearely

clearely and palpably perceive how of himselfe he is no mor than very nothing.

Consider then how it is no many yeeres fithence, notathor sand, nor a hundred yeeres, and ven as it were yesterday, thatia within a very imall time, the thou wast nothing, at least-will as concerning thy foule, and from the beginning thou wast nothing and mightest for ever have ben nothing, that is lesse then a do of earth, lesse then a pusse d winde, yea, lesse then a straw, wi to be short, even nothing.

Consider then, how the same nothing could not make it self any thing, and as little could it deserve, that another should make it any thing, for that (par dy)that is not, can neither work

nor deserve.

Now when thou wast in this darknesse, and in this deepe bot tomlesse pit of the same nothing it pleased the infinite goodness Sunday Morning.

and mercy of Almighty God, beoreany defert or thine, onely of is meere grace, ro shew upon hee his power and omnipoteny, and with his mighty hand to blucke thee out of this darknesse, ind out of this deep bottomlesse pit of no being, and to bring thee oabeing, & to make thee somewhat : and (as S. Augustine saith) ot every somewhat, not a Stone, not a Bird, not a Toade, not a Serbent, but even a Man, which is one of the most noble Creatures nthe world. He gave thee this being that thou hast, he compafled and framed this thy body, and beautified it in all parts, both with members and fenses; and hat with fuch a wonderfull providence and Art, that every one pt them (if they be well confideted) is of it selfe a great wonder, and a very great benefit. This is that benefit which the holy man Feb did most humbly acknowledge, when he said; Thy hands

S. AuguflineIcb 10. 8.

(O Lord) have made me, they bear givenme a due proportion in even part: remember (O Lord) that the hast made me, as it were of alume of Clay, and that thou shalt reduce me againe into dust. Thou hast de theamee with skin and slesh, the hast compacted mee with bones a sinewes, thou hast givenme life al mercy, and hast preserved my fin with thy visitation.

The noble nesse and excellen y f the soule.

Now what shal I say of them blenesse of thy soule, and of the excellency of the end for which it was created, and of the Imag and capacity that it hath? The Image thereof is the Image of Almighty God himselfe. Form very deed, there is nothing in the earth that more resembles Almighty God; there is nothing whereby we may come to a most evident knowledge of him, the by the foule.

And therefore the ancient Philosophers, and namely Anaxy ra, knew no meeter name took given

givenunto God, then Mens, the minde, which is as much to say, as a reasonable soule, by reason of the great similitude and likenesse that they perceived to bee betweene God and it.

Saturday Morning.

And this is the cause why the substance of our soule cannot be perfectly understood. For being as it is, very like unto the substance of God, (which cannot be knowne in this life) it followeth that the substance of the soule is also a thing not able to be known here by us.

Now the end for which this noble Creature was created, is answerable to this dignity. For it is manifest, that the soule was created to bee partaker of the bleffed glory and felicity of Almighty God; to dwell in his house; to eate at his Table; to enjoy those things that Almighty God himselfe enjoyeth to be clothed with the same garment of mmortality, that he himselfe is clothed

For what end the loule of man was created.

clothed withall; and to raigneeverlastingly with him.

The wenderfull capacity of the foule of man.

And hereof it commeth, the the soule hath such a wonderful capacity: which is fo great, that all the Creatures and riches of the world put together, are no more able to fill her capacity, then Barly come is able to fill the whole world.

Now therefore, what recompence shall wee make unto our most gracious & bountiful Lord, for this so passing great benefit? If weethinke our selves to be so much bound to our carnall Parents, for that they have beene some part in the building of this our body; how much more are wee indebted unto our heavenly Father, who (by meanes of our Parents) hath formed our bodies and without them hath created our soules, which bee (without comparison) more excellent then the body, and without whichour body were no better then a flinkSamurday Morning.

ing dung hill? What are our Parents, but onely an Instrument; whereby Almighty God hath made a small portion of this worke? Now if thou be so much bound to the instrument of the worke, how much more art thou bound to the principal agent that made the worke? And if thou be fo much bound unto him, who was onely a meane in framing one part, how much more art thou bound unto Almighty God, that made thee whole? If thou effeeme a fword so much wherewith a City was conquered, how much more oughtest thou to esteeme the King himselfe that conquered it?

Of the benefit of Conservation.

SECT. II. Occover the Lord Hack not onely created thee in fuch great dignity and glory, but it is he also that maintaineth and con-

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conserveth thee after the creation in the same, as he himselse with nesseth by the Prophet Esay, lay. ing; I am thy Lord thy God, the docteach thee what soever is men for thee to know, and doe govern thee inthe way that thou walkes.

Meditation for

Many Mothers there be, that think it sufficient to sustaine one ly the travaile of Child-bearing: they will not burthen themselves with nursing their Children, but will seeke out some other Nusse that may discharge them of that trouble. Bur Almighty God dealeth not so with us: for he vouchsaseth to take upon himselfethe whole charge and burthen insomuch, as he is both the Mother that bare us, and the Nurse that nourisheth us, with the milks and cherishings of his providence: according as he himself witnesseth by one of his pro phets, faying; I mas as it were the Nurse of Ephraim , and carried bem in mine armes: and the derfron them. So that the Lordhimselfe is both the Creator and conserver of all things, that be created. And like as without him nothing is made, even so (were it not for him) all things would goe to utter ruine and decay.

The Prophet David confesseth plainely both the one and the o-Pfal.145, ther, in these words; The eyes of all things doe looke upon thee, O Lord, and thou givest them their food in due season. And whilest thou Pfal. 194 27,23,29 givest it, they receive it, und when thou stretchest forth the hand of thy bountifull goodnesse, they are replenished and satisfied with all such things as they frand inneed of. But if thou (O Lord) turne thy face away from them, they shall forthwith bee disappointed, and utterly faile, and returne againe to the same duft whereof they were made.

Whereby it appeareth, that like as all the moving and order

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Ofea II.

Every #1-

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Almighty

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of a clocke, dependeth of the wheeles that doe draw it & make it goe, in so much that if the should stay, immediatly all the whole frame, and moving of the clocke would stay also: evente all the workmanship of this gran frame of the world, dependent wholly of the providence of Almighty God, in such fort, that if his divine providence should faile, all the rest would faile out of hand withall.

But how many benefits (trows est thou) are contained in this one benefit? truely every minute and moment of an houre that thoulivest, are parts of this benefit. For thou couldest not live, nor have any being, so much as one minute, if Almighty God should withdraw, his providence, and turne his eye away never foliade from thee.

All creatures in the world at part of this benefit: for wet fet that they all do serve to this tall In so much as the heaven is thine the earth is thine; yea, the Sunne, the Moone, the Stars, the Sea; the Fishes, the Birds, the Trees, the living Beasts, and to be short, all things in the world be thine: forasmuch as they all are appointed to doe thee service. This is that benefit which the Prophet wondered so much at, when he faid: What is man, O Lord, that then Pfal 8 4. shouldest be mindfull of him: and what is the Sonne of man, that thou dost so visit him? Thou bast mada him not much inferiour to the Angels: thou hast crowned him with glory and honeur, and hast made him Lord over all the workes of thy bands. Thou bast put all things under bis feet, Sheepe, Oxen, and all the Beasts of the Field, the Birds of the Ayre, and fishes of the Sea, that malke over the pathes of the Sta O Lord our God, how wonderfullis thy name over all the curth?

And Almighty God hath vouch fafed not onely to appoint all wifi-

Almighty God bath ble appointed

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all creasures visible and invisible, to serve man.

Hebr.1.

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Mat.10.

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Vato the Angels is committed the defence and safe-gard of

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ble creatures for the service and behoofe of man; but hath also of his great mercy) appointed the invisible creatures, to wit, those most noble and excellent understandings, that be alwaies in his presence; and behold his divine face. For as S. Paul saith: They be all officers in this greathouse and family of Almighty God, mon whom is committed the defence and safegard of men.

the whole world to doe thee fervice, to the intent that thou shouldest in like manner imploy thy selfe in this service: and his will is, that there should been one creature, either under the Heaven or above, exempted from serving and helping thee. And this hath hee done, that there should be nothing within thee, that should not likewise be imployed in serving of him.

And although peradventure thou runnest slightly over all these these things: yet oughtest thousand so passe over the benefits that Almighty God hath done unto thee, in delivering three from infinit mishaps and calamities, which we see doc daily happen unto other men. Thou seest how one is troubled with the passey, another is blind, another lame, another broken-legged, another some with the Stone, and others with the Strangury, Gowt,

Fistula, or with other like terri-

Sunday Metwing.

For to say the very truth, this world is nothing else but a maine Sea of infinit troubles, calamities, and miseries: and scarcely canst thou find any one house in all this Land of Egypt free from sighing, mourning, griefe and forrow. And now tell mee (I pray thee) who hath granted unto thee this Patent of exemption, to bee quit and free from these so greevous calamities and miseries? Who hath given thee so great a privi-

nite treubles, calamities and miseries.

This world

es a maine

Sea of infi-

T 5 ledge,

Art not thou a man as all others? And the Sonne of Adam as all others? If then all these evils and miseries doe come, either on the behalfs of nature, or else of sinne, and the very same causes are in thee: how is it that the very same effects are not also in thee?

Who hath suspended the effects from their canses? Who hath stayed the streames of the waters, that thou shouldest not penill with others in this comon flood, but onely the very grace of God Wherefore if thou cast this account aright, thou shalt finde that all the miseries, of this works all the miseries, of this works benefits unto thee, and that forevery one of them in particular, thou owest a special thankshou

Sunday Morning.

and love unto Almighty God. So that by the benefit (before alleadged) thou mails perceive, that all the good things in the world, are benefits bestowed upon thee, (for so much as they all do serve for thy conservation:) Exnow also by this maiest thou understand, that all the miseries: and evils in the world, are likewise benefits unto thee; in that the Lord hath delivered thee from them all.

Ofthe Benefit of Redemption.

Lestimable benefic of our Redemption, aithough it should be much lietters to adore this mystewith an holy officines, then to speak of it in such grosse and base wife, as were must doe with our montal tongue of home did lose wherough is a man had an air share with a more of the such grosses with a mineral tongue of home did lose of the such grand grace where in their wall created as Airinghay God might with good equaty and justice)

All th: miferies of this world are benefits unta have left thee in that miserable state as he left the Devill : & none thould have bene able to haven. proved him therfore. And yet he would not so doe, but rather contrariwise changing his anger into mercy, it pleased him of his infnite goodnes, to bestow greatest benefits at that time, whe he wil most provoked to wrath with greatest offences. And whereas he might have repaired this lose of innocency, by fending fome Angelf or Archangell, or by some other meanes: yet hee would not so doe, but vouchsafed to come even himselse in person. And whereas hee might have come with great Majelty and glory, at abased himselfe so far, as to come in great humility and povery And this he did, to cause thee w be the more in love with him reason of this benefit: & commit thee the more beholding and him by this example, and tomak thy redemption the more above dant dant by reason of the great treasure that hee bestowed upon it, and to give thee more clearely to understand how much good will he beareth unto thee, that thou shouldest beare towards him the like againe; and to shew plainely unto thee, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

This is the benefit which the Prophet Esay extolleth, (and that for great good cause.) in these words, which (after the translation of the Septuaginta) sound thus: In all the tribulations of men, henever fainted, neither was be ever meary in suffering for a home.

Neither would be lend any Embassador or Angell to redeeme them: but vouchsafed (of his great mercy) to come himselfe in person to redeeme them, and to carry them upon his shoulders all the dayes of this world in not-withstanding that they did evill acknow-

Elay 53.



How greatly we are beared to the Lard for the maner of our Redemptiacknowledge this benefit burdid grieve and provoke the beli Ghost to anger.

And if thou be fo much beand to the Lord, for that he venchifed to come himselfe in personno redeeme thee: how much men art thou bound unto him forthe manner of thy redemption? which was by fuffering logical paines and torments? It were certainely a great benefit, if a King would pardon a thiefering had descrived to be whipped:but if the King would vouchtafe himselfe, to receive the lashes upon his owne shoulders for him; this were without comparison a func greates benefit. Confider then fore how many benefits accomprehended in this benefit of the Redemption.

Lift up the eyes of thy look, and sectify Saviour hanging one die Crosse; consider at a wounds and painess has the lot of Majesty Infferent heheac forth

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Sunday Morning.

lake; for every one of them is a benefit of it selfe, yea, and a singular benefit. Behold that most innocent body of thy Saviour and Redeemer, all of a gore blood with to many wounds and bruises in all parts of him, and the blood gushing out on every side! Behold that most sacred head, falling downe for very faintnesse, and hanging upon his shoulders ! Behold that divine face, (which the Angels are desirous to behold)how disfigured it is, and overslowne with streames of blood I in some parts fresh and red coloured, in other parts very foule and blacke.

Behold that most beautifull vifage of all creatures, & that countenance that delighted the eyes of all such as beheld it; how it hath now lost all the flower of his former beauty! Behold that holy Nazarite, more pure then fnow, more white then milke, better coloured thenold Ivory;

Lam.3.

how wan and deadly it looken! Behold his lips, how blacke and blew they feeme! behold how

they move, desiring pardon and mercy, even for those that are his

very tormentors.

Finally, wherefoever thou beholdest him, thou shalt finde, that there is no one part of him free from paine and griefe, but that he is covered all over with lashes and wounds, even from the top of his head, to the soles of his feet. That goodly cleare forehead, and those eyes more beautiful then the Sunne, are now dimned and darkned with the blood and presence of death. Those ears that are wont to heare the longs of Heaven, do now heare the horrible blasphemies of sinnes. Thole armes so well fashioned and so large

Sunday Morning.

large, that they embraced all the power of the world, are now diitrained, and stretched out upon

the Crosse.

Those hands that created the Heavens, and were never injurious unto any man, are now nayled and clenched fast, with bard and sharpe nailes. Those blessed feet, that never walked in the wayes of sinners, are now deadly wounded and pierced thorow. But above all this, behold the bed where he lyeth, and whereupon that heavenly Bridegroome fice. peth at noone day, how narrow and hard it is, and how he hath nothing whereupon to rest his head. O precious head of my fweet Saviour, what meaneth this, that I see thee thus afflicted and tormented for my sake? O bleffed body, conceived by the holy Ghost: how is it, that I see thee thus wounded and evill intreated for my fake? O sweet and loving side, what meaneth this fo great wound and opendif in thee? What meaneth this so great abundance of blood? Alu wretch that I am, what a pittiful fight is this, to see thee thus fini oully pierced with a Speare for my fake?

Origorous Tree, why artthu fo stiffe and inflexible ? Why doll thou not a little mollifie thy hard neffe? Why dost thou not bow downe those high branches, and let downe to me this most precious fruit, that I may talke thereoff Ocruell nayles, why leave you not those innocent hands & feat of my innocent Saviour, and come and enter into my hear, and pierce it thorow? For it is that have finned, and not hee. 0 good Iesus, what hast thoutodo with so many cruell torments? What hast thou to do with death, with sharpe nailes, and with the Crosse? Vndoubtedly the Prophet had good reason to say, that His workes shall be very frame,

and farre unlike himselfe. What is more strange, and more contrary to life, then death? What is more disagreeable to glory, then paine? What is further off from the nature of most perfect holinesse and innocency, then the Image and shape of a sinner? This title and shape (O Lord) is certainely verystrange for thee: Otrue Jacob, that with wearing the garments of others, and with disguising thy selfe in a strange habit, hast purchased for us the blessing of our heavenly Father I For by taking upon thee the Image of a sinner, thou hast purchased for us victory against sinne. O goodnesse unspeakable 10 mercy undeserved! O love exceeding all understanding 1 O charity incomprehensible I Tell mee (O most mercifull Lord) what sawest thou in us? what service have we done unto thee? with what works have we bound thee, to suffer such grievous and cruell torments for our

Gen. 27. 28.

fakes?

Efay 28.

Tit, 3.4.

sakes? O wonderfull bounciful

iquity. It is I: it is I, that doe pardenthy sinnes, for mine owne sake,
and that will never be mindefull of
them. Put me in minde, and let us
enter into judgement: and shew if
that have any thing wherewith to
justific thy selfe.
Wherefore O most mercifull

Sunday Morning.

nesse, that without any merital our part, and without any necessity of thine owne part, woulded vouchsafe onely of thy meete grace and mercy, to purchaseous Redemption after this fort. The benignity and elemency of our Saviour (saith the Apostle) hath appeared, not in respect of the workers righteen snesses which were have wrought: but according to his great mercy he hath saved us.

O how wonderfull desirous

was our most gracious Lording we should understand his merey: when by the Propht Esay has spake those so notable words? Thou hast not called upon mos (Olacob) and thou O Israel hast me travailed in my service. Thou hast not offered unto me thy Rammerin a whole burnt sacrifice, neither has thou glorified me with thine oblair ons: And yet for all this, thou has made me to serve in thy sunes, and

bast put metopaines with thine in

iguit].

and sweet Lord, what thing is there in mee, wherewith I may recompence thee for this fo great benefit? If I should live all the lives of the Children of Adam, and all the dayes and yeeres of the world; If I were able to sustaine all the travels and paines of all the men that either bee, have beene, or shall be: all this were as nothing, to recompence the very least griefe and paine that thou hast suffered for me. Considering therefore that I can by no meanes possible discharge this mestimable great debt : let mee pay thee (O my Almighty God) if it be thy blessed will, with the continually remembrance of the Ibcfame.

Esay 43.

I befeech thee (O Lord) even by the bowels of thy inferredurity, that thou will wound my heart with thy wounds, & make my foule drunke with thy most precious blood, in such for; that whithersoever I shall turne in selfe, I may see thee alwaies on cified, and wherefoever I shall cast mine eyes, all things may seeme unto me to shine with the precious blood. Let this becall my consolation, to bee always crucified with thee, and let this be all my affliction, to think of a ny other thing besides thee. Consider (O my Almighty God)the great price wherewith thouhal bought me, and suffer not so precious a treasure to be shed in vaine for me. And grant mee (0 most merciful Lord that I be not as a Childe that is borne before his time, whom his Mother bringeth forth with exceeding great travaile and paine, and pri he enjoyeth not the commodity and frame of life.

Sunday Morning.

Ofthe fourth benefit: to wit, of Vocation.

SECT. IIII. TExt after this, thinke upon the benefit of Vocation, or calling of Almighty God; without which all other benefits tend to the greater damnation of a man. But here it is to bee noted, that there be two kindes of callings of Almighty God; One unto Faith, by meanes of the Sacrament of Baptisme; and the other unto Grace, after that a man hath lost the first innocency which he had by Baptisme.

Consider now what a great benefit the first calling of thee was, by meanes of the Sacrament of holy Baptisme, whereby thou wast clensed from originals sinne, delivered from the power of the Devill, made the Sonne of Almighty God, and an Inheritour of his Kingdome.

There

Two sallings.

> The sirft calling by Baptifme.

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There he tooke thy fouletobe

his Spouse, and adorned it with fuch ornaments, as were convenient for fuch a state: to wit, with grace, and with the vertues and gifts of the holy Ghost, and also with other Iewels and gifts, that are far more precious then those that were given to Rebecea, who Gen. 34. The was taken to be the Spouled Now what hast the Isack. done, wherby to deferve fo gran a benefit as this is? How many thousands, not onely of mention also of Nations and whole Court tries are there, that by the jul judgement of Almighty God, do not obtaine this inestimable great benefit? What had become of thee, it thou hadst beene bomes mong those Infidels, and wanted this knowledge of the true living God, and worshipped Stockes and Stones for God, as the Infi dels doe? How much artifice bound unto Almighty God,

among such a number of lost

damned

damned soules, it pleased him that thou shouldest be one of the number of them that should bee faved; yea, and be borne in the lap of the true Catholike Churchs and be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Saviour Iesus Christ.

Sunday Morning.

Now, if after the grace of this first calling, thou hast (through thine own default and sinfull life) lost the innocency which thou receivedit in the Sacrament of Baptisme: in case it hath pleased the Lord (all that notwithstanding) to call thee the second time: yea, and very many and oftentimes; how much art thou then bound unto him, for this fo passing great benefit? How many benefits are contained in this benefit? One benefit it was to expect and tarry for thy conversion folong time; to give thet space prepentance; and to suffer thee lo long to continue in that stare

The second calling.

of

of finne and wickednesse, and not

to cut downe the unfruitfull and

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unprofitable tree, that occupied such a roome in the earth, and no ceived the influence of Heaven altogether in vaine. Another benefit it was, to suffer thee to commit so many and so hainous enosmious sinnes, and not to call thee downe therefore, into the mall horrible bottomles pit of helfire where (perhaps) many other are now tormented; even for lelle offences then thine. Another benefit it was to send the some ny good inspirations and holy purposes, even in the midst of thy very finnes and wicked life, and to perfift in calling thresh long a time; whereas thoughthe meane (eafon) diddeft nothing else but offend him very gro vously that called thee. Another benefit it was also, to bring thy

great stubbornnesse and longob

ftinate resistance (at the length)

an end, and to call thee with fich

a mighty

a mighty and loud voyce, that thereby thou mightest rise from death to life, and come forth as it were another Lazarm, out of Johns. the darke and obscure grave of thy wicked and sinful life, and not with thy hands and feet bound, but loosed and set at free liberty. out of the stinking prison and thraldome of the enemy of man-

kinde.

Sunday Morning.

But above all this, what a benefit was it, to grant thee then not onely pardon for thy fins past, but also grace from that time forwards not to returne unto them againe, giving thee (moreover) all such other ornaments, as were given to the penitent Prodigall Sonne, when he was received into grace and favour againer by meanes of which ornaments and graces, thou mightest live as the Child of God, and contemne and laugh at the malice of the Devill, and triumph over the world, and takea sweet tafte of the things apper-

V 2

Luk.15.

Almighty appertaining unto God, which before scemed very unsavoury unto thee, and within, conceive a certaine lothsomuese and milliking of the things of the world, which before seemed very savoury and delghtfull unto thee.

But now besides this, whatis thou do consider unto how many others Almighty God hathde nyed this benefit, which he hath so freely granted unto thee? And whereas thou being a sinner as well as they, and as unworthy of this calling as they, yet it hath pleased Almighty God, to suffer them to continue in their wicked state, and to call thee unto the state of salvation and grace. With what thankes, and with what fervice, art thou able to recompend him for this inestimable special favour and grace? What anerceeding joy will it be unto the when (by vertue of this vocati on) thou shalt fee thy selfe to have the fruition of Almight God for ever & ever in the Kingdome of Heaven? and shalt see other of thy companions and acquaintance, for want of the like grace of God, to remaine everlaflingly tormented in the horrible

raging fire of Hell?

Ogood Lord, what a number of things are there included in this grace, to be well wayed, and earnestly considered? Tell me (I pray thee) when the bleffed Thiefe, who (upon his true repentance) received the Promise of Paradise, seeth himselfe in that so great glory, which he now poftesseth in the Kingdome of Heaven, and feeth his companion also in those great horrible torments of Hell fire; and calleth to minde withall that hee himselfe was a Thiefe also as well as the other, and fuffered for his robberies as the other did, and that (a little before) he blasphemed our Saviour lesus Christ, in like manner as his companion did: and that

Lukc. 23.

that yet (for all this) it pleased Almighty God to cast his mercifull eyes upon him, and to givehim so great a light; leaving the other Thiefe in his darknesse. Now in considering hereupon, what thankes (thinkest thou) dothle render unto Almighty God for this speciall grace? How wonderfully doth hee rejoyce at so great a benefit? how doth he marvaile at so great a judgement? With what a passing great love doth hee love him that would vouchsafe to prevent him with fuch a fingular and wonderfull grace?

Now if this seeme so greats benefit unto thee, remember thy selfe, that our Saviour Christ hath bestowed the like inestimable benefit upon thee, when the same loving Lord vouchsated to call his mercifull eyes so specially upon thee, and did not with the like manner of calling, call thy neighbour, companion, or friend, who

(peradventure) had lesse offended his divine Majesty then thou. Consider then, how much thou art bound to the Lord for this his great benefit, and what a great occasion is here offered unto thee to desire even to suffer death for the love of him.

Besides all this, consider how costly and chargeable this benefit of our Redemption was to our Saviour Christ, which was so recely given unto thee. Unto thee it was given frankely, and of meere grace; and it cost him even his owne most precious blood and life also. For it is manifest, that without the same our sinnes could not bee pardoned, nor our wounds cured.

It is said of the Pellican, that she bringeth forth her youg ones dead, and seeing them in this case, shee striketh her selfe upon the brest with her beake, untill shee cause blood to issue out, & therewith she batheth her youg ones,

V 4

and

and so they receive heat and life.

Now if thou wilt understand how great this benefit is, make account with thy selfe, that when thou wast dead in sinne; that most loving and mercifull Pellican (our Saviour Christ) moved with most tender picty & compassion, strucke his sacred brest with a Speare, and washed the deadly wounds of thy soule, with the precious blood of his wounds and so with his owne death hee gave thee life, and with his owne wounds healed thy wounds.

Be not thou therefore unthankfull to him, for this so great and costly benefit: but as the Lord admonisheth thee, be mindfull of the day in which thou camestout of Egypt.

This day was the day of the Passeover; this was the day of thy Resurrection, for as muchas upon this day thou hast passed thorow the Red Sea of the blood of Christ, unto the Land of Promise.

mise: and upon this day, thou hast risen againe from Death to Life

Of the particular benefits that Almighty God hath bestowed upon m.

SECTO V.

Hese benefits aforesaid are I general. Other benefits there are more particular; that be given to particular persons: the which benefits none other knoweth, but only he that hath received them. In this account are reckoned many kindes of benefits. either of Fortune, or of Nature, or of Grace: which Almighty God hath given to each one in particular, and also divers and sundry miseries and dangers, both of body and foule; from which he for his meere mercy) harh delivered us. For which particular beachts, we are as well bound to give him thankes, as for the former generall

Of particular and sccret-benesits. gall benefits: foralmuch as they are more certaine signes and to kens of the special and particular love and providence that the Lord beareth toward us. Such benefits as these are, cannot bee written in Books: but every one ought to write them in his heart, and so to joyne them with theother generall benefits, and to give most humble thankes unto the Lord for them.

There be also other benefits yet more secret and hidden then thefe, which are unknowne, even to the very party himselfe that hath received them. These are certaine privie dangers & secre snares which the Lord is won to prevent and disappoint by his Divine providence: for that her understandeth, what great de mage and prejudice they might sign unto us in case he shouldnot gue them off and disappoint the course. What man is able total from how many temptations Almighty

mighty God hath preserved him, and from how many occasions of sinnes he hath delivered him, and how oftenumes he hath Hopped the passages, and removed away the subtill and deceitfull shares of the Devill, our watchfull enemy, that wee should not fall into them?

The Devill himselfe skith of the holy man 30b, that Almighty God had invironed him on every side, that nothing might doe him hurt. And even so is the Lord wont to keepeand preserve such as bee his, as it were a glasse. preserved in his case, that nothing may hurt them.

It may also be, that a man that hath received of Almighty God some secret gifts, although hee himselse knoweth not of them, as also a man may, and is wont to have many fecret sinnes, which hee himselfe that committeth them, knoweth not. Wherefore, like as for these kinde of sinnes,

lob.1.10,

wė.

145 78487 times, from fecret snaves and dagers that otherwise would fall npon us.

The Lord

preserveib

Psal.19

we ought daily to pray with the Prophet, and say, Abocculumis munda me Domine: Deliver me O Lord, from my secret sime. Even so ought wee also every day, to yeeld him most humble and hearty thankes for these kinde of benefits, that by this meanes no sinne may remaine without rendring of thankes for the same.

The end of the seven Morning Meditations.

Hert

Here followeth the Evening Meditation, according to the seven dayes of the Weeke.

Meditation for Munday

This day thon hast to meditate upon the Humility of our Saviour Christ, and upon the Institution of the most blessed Sacrament of the Lords Supper.

The Text of the foure holy Evangelists.

Henshe houre of Supper was come, our Saviour Christ sate downe at
the Table, and his twelve Apostles
with him. And he said unto them:
I have had a great desire to eat this
Passeover with you before my Passion. And as they were eating, hee
said:

Math.26. 20. Mark.14. 18. Lukc.22. 14. Iohn.13. said: Verily I say untoyon, that on of you shall betray me. And the were exceeding forrowfull, and hegan every one of them to fay um him: Is it I, Lord? And he answered and said: He that dippeth bu hand with me in the dish, her shall berray me. The Sonne of man gonh his way as it is written of him. Bu woe be to that man by whom hee u betrayed. It had beene goodfor that man, if hee had never beene bo m. Then Iudas that beirayed him, answered and said: Is it I Mafter! And he said unto him, Thou hast faid.

Ioh.13.4.

When Supper was done, he arefe
up from the Table, and put off his
garments, and taking a Towell, her
girded himselfo with it. After that,
he powed water into a Basen, and
began to wash his Disciples seet, and
to wipe them with the Towell
wherewith he was girded. Then he
came to Simon Peter, who said to
him, Lord, dost thow wash my feet
Jesus answered and said muto him:
what

Munday Night.

What I doe then knowest not now, but then shalt know it hereafter. Peter said unto him: Then shalt never wash my feet. Jesus answered him; If I wash them not, then shalt have no part with me. Simon Peter said unto him; Lord, not onely my feet, but my hands and my head asso.

Jesu said unto him, bee that is washed needeth not to wash, saving onely his feet: but he is cleane every whit. And ye are cleane, but not all. For he knew who should betray him, And therefore bee said, yee are not allcleane. So after he had washed their feet, and had taken his garments, and was set downe againe, he saiduniothem, know yemhat I have done to you? ye call me Master and Lord. And ye say well. For so I am indeed. If I then being your Lord and Master, have washed your feet, yee ought also to wash one anothers feet.For I have given you an example, that you should doe even as I have done to you.

After our Saviour had thus
washed

mashed their feet, he tooke Bread and when he had blessed, be braken, and gave to his Disciples, saying: Take and eate, this is my Body. He tooke the Cup likewise, and when he had blessed it, hee gave it to them, saying: Drinke yee all of this. Furthis is my Blood of the New Testament, which shall be shed for many, for the remission of sinnes. So often a you shall doe this thing, doe it in remembrance of me.

Meditations upon these points of the Text.

Contemplate now (O my foule) upon thy sweet and milde Saviour in this Supper; and behold his wonderfull example of inestimable Humility, which he here sheweth unto thee, in rising from the Table, and washing his Disciples seet: O sweet Saviour, what is this that thou does What meaneth this so great abasing of thy divine Majesty? Omy soule, what wouldest thou have thought,

thought, if thou hadst benethere present, and haddest seene Almighty God himselfe, kneeling before the feet of men: yea, even before the feet of Judas? O cruell Judas, why doth not this so great Humility mollishe thy stony heart? how is it, that it causeth not thy very bowels to burst and rive in sunder, considering this so great and wonderfull meeknesse?

Munday Night.

Is it possible (those Traytor) that thou hast conspired to be tray this most meeke and gentle Lambe? Is it possible that thou shouldest not feele some remorse of Conscience, in beholding this example? O yee white and beautiful hands, how could ye vouch safe to touch such lothsome and abominable seet? O most pure and cleane hands, why distaine ye not those very feet, that were all bedurted in soule wayes, while they travelled to shed your blood?

Behold here, O ye blessed spirits, Haba.3.

rirs, what your Creatordon: come yee, and behold from Heven, and ye shall see eventheal. mighty himselfe, kneeling belon the feet of men; and tell me, if a ver hee uted the like kinde of courtesse with you? O Lord, 1 have heard thy words and I was fraid: I have considered thy works, and I was wholly amazed. Over blessed Apostles, why trembleye not, at the wonderfull fight of this so great humility? Pae, what dost thou? What, wilt thou condificend, that this Lord of Maj sty shail wash thy seet;

S. Peter, when he beheld our Saviour kneeling, before him, wondered exceedingly, yez, hee was altogether altonied there, and began to say in this wife: what meaneth this, O Lord! What, Wilt thou walh my feet! Art not thou the Sonne of the Living God? The Creator of the world? The beauty of the Hear vens? The Paradile of Angels!

The Redcemer of men? The brightnesse of thy Fathers glory? He which dwelleth in the highelt? And wilt thou (not with standing all this) wash my feet?

What? Wilt thou (being a Lord of so great Majesty and glory) take such a vile and base Office upon thee? Wilt thou (I say) abase thy selfe, that hast layd the foundation of the earth, and beautified the same with so many wonders, that halt inclosed the wide world within thy hand, that moveit the Heavens, rulest the Earth, dividest the Waters, ordainest the Times, disposes the tauses, beautifiest the Angels, or-Herest Men, and governest all things with thy Wifedoine? Is it seemely that thou shouldest wash my feet?

Mine I say, who am I, but a mortall man, a little cl. d of earth, and ashes, a vessell of corruption, a Creature full fraught with vanity and ignorance, full of infinite

miseries,

1 Sam.16

For by doing this servile Office, those very hands into whole power the Father hath committed the Heavens and all other things, should bee abased under the feer of men. Take heed the Munday Night.

all natural Creatures be not very much grieved, or rather in great disdaine, to see themselves thus subject under any other feet then thine. Take heed also lest the Daughter of King Saul despise theenot, when she shall see thee girded about with this Towell, after the manner of a fervant, and fay that the will not take him for her Spoule, and much lesse for her God, whom she seeth toattend upon so base and vile an Office.

Such words or the like spake S. Peter, as a man that had not as yet any taste or feeling of things unto Almighty appertaining God: and as one that understood: not what great glory lay hid in this worke, which seemed to the eye so base and vile. But our Saviour who knew it right well, and was withall defirous to leave unto us for a memoriall at that time, such a wonderfull example of Humility, satisfied the simpli-

city

The great cavefulnes, of our Saviour to make us humble.

city of his Disciple, and went forward afterward in the good worke he had begun.

Here we have to note with all diligence, what a great and earnest care our Saviour had to make us humble, in that being now at the gate, and entry into his most grievous & bitter passion, where in hee knew hee should give w fuch great and wonderfull examples of Humility, as might fulfice to admonish both Heaven and Earth: hee thought all that not enough, but would further adde this notable example also besides all the rest; whereby this vertue of humility might the better be commended unto us. (30)

A commendation of the vertue of bumility. O wonderfull vertue! how great must they riches be, seems thou art thus commended to who how can they treasures be but to riously knowne, seeing thousand by so many wayes set out under us? O humility, that art preasured and taught in all the whole life of

our Saviour Christ, sung, and praised by the mouth of his own most blessed mother! O most beautifull flower among vertues! O divine Adamant, that drawest unto thee even the Creator of all things!

Whosoever he be that banisheththee away, shall bee banishedaway from Almighty God? yea, though he be in the highest place of Heaven: and whosoever he be that embraceth thee, shall be embraced of Almighty God, yea, although hee becoven the greatest sinner in the world. Great are thy graces, and marveilous are thy effects. Thou pleasest men; thou contentestate Angels; thou confoundest the Devils: and bindest the hands of the Creator. Thou art the foundation of Vertues, the death of Vices, the glasse of Virgins, and the habitation of the most blessed Trinicy.

Who so gathereth without thee, disperseth: who so buildeth, and

Luk.1.41

1.Reg,21 29. E[.63 .2.

he himselfe remained all bestion ted and defiled with the fame in Comuch that the whole Chaid is amazed at it, and therefore demandeth by the Prophet Ela this question, saying: Wherefue doft then, (O Lierd) weare garment all besported, and dyed with blood, like unto them that frampe Graper in the Wine-presse? Now within blood and there foule spots beof others, (to wir, of our finnes) id mee (O King of glory) were a net more meet that men themselves should suffer according to their owne deserts, then that thou (1) P[4].24.8. most innocent Lord)shouldest be thus both defiled and tormented for their fakes a post to the war

Had it not beene more decent, that this filthinesse should have remained upon his owne dung. hilland not upon thee, the mir rour of all beauty? What a work derful pitty and compassionwas it, that moved thee to have such fervent desire of the cleaneness of my foule, that thou wouldest with so great charge and losse of thine owne beauty, bestow it uponme? What man alive would take a fine Towell wrought with Gold, and wipe therewith a foule fluttish dish, especially such a dish as were rent and broken in many places ?

Mindry Night.

Blessedart thou (O my most merciful and loving Lord) all the Angels praise thee (O God) for evermore; for that it hath pleafed thee to become (as it were) an out-cast of the world, taking upon thee all our filthinesse and miseries, (which are the paines due untous for our sinnes) to deliver us quite, and make us free from them.

After this, consider those words wherewith our Saviour made an end of this History, saying: I have given you an example, that you should doe, even as I have dene to you. Which words are to be referred not onely to the mat-

X 2

The life of Christ is a most perfeel palserns of all verous,& cspecially of Humili ty,

ter'and example of Humility, but also even to all the other workes and life of our Saviour Christistis so much as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented unto us, to wit, of Humility, as S. Cyprimideclareth more at large in these words. It was chiefly (faith he)a worke of great patience and humility, that so high and excellent a Majesty would vouchsafe to come downe from Heaven unto the earth, and clothe handle with our Clay and that he would dissemble the glory of his linmortality, and become mortality the end, that being himselseinne cent and faultlesse, he might bee punished for such as were guilty. The Lord would be baptized of his Servant: he that came to pardon sins, would be washed with the water of finners: he that fee deth all Creatures, fasted fort dayes in the Wildernesse, and in the end, fuffered hunger which he did to this end, that all fuch as have a hungry appetite unto Gods Word, and long after his grace, might bee latisfied with the same. Hee fought with the Devill that tempted him; and contenting himselfe with the victory, offered his Bremy no further harme, but by word onely. His Disciples he never despised, as a Lord doth his Servants, but entertained them with great charity and benevolence; yea, hee used them lovingly as Brethren's

Neither is it to be marveiledat, that hee thus behaved himselfe towards his Disciples, being as they were, obedient, leeing hee could suffer that arrant Traytor Judas so patiently, & beare with him even untill the end, and suffer him being his Enemy, to eato together with him at his owne Tal ble, and knowing fall wel whereabout he went, would never discover him, but was content to re-

ceive.

X 3

ceiveakille of him,even of him, (I fay) that had fold him with such a trayterous peace. Moreover, with what great patience did he beare with the lewes, untill that present houre? how painefully did he labour to move those unbeleeving hearts with his continual Preaching to embrace the Faith? What greature vaile tooke he to allure those ungratefull men unto him by good workes?

How meekely answered hero fuch as contraried him in his speech? with what clemency bare he with the proud? With what a wonderfull humility yeth ded hee unto the furious rage of his enemies and persecutors? How travailed he until the hour of his most bitter passion, too vercome them that had benethe murtherers of the Prophets, and haynous rebels against Almighty God.

In like maner, at the very hour

of his Passion, before they came to the shedding of his most precious blood, and to put him to that most cruell death, how great were the mockes and taunts hee fuffered? How patiently did hee beare the spetting of those infernall mouthes, that had himselfe notlong before, with the spettle of his owne mouth restored a blinde man to his perfect fight? How fuffered hee their whippings, whose servants were wont in his name, with mighty power to whip the very Devils? how was he crowned with Thornes, that crowned his Martyrs with everlasting Garlands? How was he smitten on the face with the palmes of mens hands, that giveth the Palme of victory unto fuch as be Conquerers? How was he robbed of his earthly garments, which clothed his Saints with garments of immortality? How was he proffered most bitter gaule, that giverhus the bread

Munday night.

Vinegar to drinke, that given the Cup of salvation? Her that was so Innocept, he that was so lust, or rather, he that was snow cency and suffice it selfe, was to counted among Theeves: there werlasting truth was accused with salse witnesse; the ludge of the world was condemned by wicked men; the Word of God received the sentence of Death with silence.

Consider moreover, at what time the Saviour of the world was nayled to the Crosse, ahe at the very house of his death, when the Statres were obscured, the Elements troubled, when the Earth quaked, when the Light was darkned, when the Sunne tuned away his eyes, and would not suffer his beames to shine upon the earth, less happily it might see such a great cruelty.

Consider (Psay) howevens thistime, out Saviour did not so much much as open his mouth or move himselfe : how he would not at the very last houre and policiof death, difeover the gloty of his Majesty, but suffered continually that extreame and violent conflictieven unto the end intending thereby to leave unrous, a perfect example of continuall patience. Yea, moreover and besides all this, if those cruell bloody ministers, that Crucified and tormented that bleffed body of his. would have converted, and been penitent, he was ready to receive them to his grace & favour even at the very last instant : neither would he have that up the cates of his Church from any maniful

Now therefore what thing in the world can possibly be of greater benignity and patiented when the blood of Christ, what officed life even to the my charosted the same blood? Bht: such and suggest is the patience of our stores saviour Christ. Hitherto S. Caprica,

X 5

475

Of the ble [ed Sacrament of the bedy & blood of our Savieur Chris: and of the causes wherefore es was instituted.

Luk. 12.

49.

SECT, II. NE of the most principal causes why our Lord and Saviour Christ came into the world, was to enkindle the hearts of men in the love of Almighty God: for fo he faith by S. Luke: I am come to put fire upon the earth, and what would I elfe, but that it fronta burne? This fire did our Saviour put on the earth, when he bestowed upon men such and so many wonderfull benefits, when hee wrought so great workesof love,among them, and wholly enflamed them in this fire of love. Now, albeit that all the works of his most holy life, doe serven this end, yet of all others, thefe doe most effectually serve to this purpose, which hee did in the end of his life: according as S. Johnthe Evangelist fignifieth, saying , His friends that he had in the world, he loved them especially in the and. For at that time he bestowed greater benefits upon them, and discovered unto them great pledges and tokens of his love: among the which fingular pledges, one of the most principall: was the inflitution of this most blessed Supperithe which thing shal appeare very plainely unto him, that will consider with good attention the causes of the institution of the same.

But in this behalfe, Ibeseech thee (O most mercifuli Lord) that thou wilt vouchsafe to open our eyes, and graunt us thy light, that wee may fee what causes they were that moved thy leving heart, to institute for us, this so wonderfull a Sacrament, and to leave icunto us.

Now that we cross understand tomewhat of this divine myste-

ric

Christian Reader) that no tongue created is able to expresse the passing great love, that our Seviour Christ beareth towards the true Catholike Church his Spouse, and consequently untocvery soule that is in the state of grace, for so much as every such toule is also his Spouse.

Paul requested and desired, that Almighty God would reveale unto us the greatnesse of his love which undeubtedly is so great that it farre passeth all the wise dome & knowledge created ever though it were that wonderful knowledge of the Angels.

VR most sweet Bride to depart out of this life, and was absent himselfe from his Church his deare Spouto 1 (to the interest that this his absence, might not

be any occasion unto her to forget him) he left unto her for a romembrance this shoft excellent Sacrament.

Wherein he himselfe would remaine spiritually; for he could not beare it, that betweene him and her there should be any lesse pledge to provoke her to bee mindfull of him, then even himselfe. And therefore he pronduhced at that time these sweet words: So often as yes shall dee this thing, doe it incemembrance of men. That is, doese that yeo may bee alwayes mindful how much I am willing to doe for you, and how much I goe now to doe, and to suffer for your faluation and with le Secret on Parket Chyf

The second cause:

Moreover, this most sweet
and loving Bridegroome,
intended in this his longablence,
ito leave some company to his
Spousethat the might not remain
solitary and comfortlesse. And

1-14/51

Luke,22.
19.
1Cor.11.

24.

The third cause.

T what time also our Saviour would goe to fuffer death for his Spoule, and tore deeme and enrich her with the price of his owne most precion blood; & to the intent she might (whenfoever the would) enjoy this most precious and divine treasure, hee lest her the vene keyes thereof in this most blefsed Sacrament. For (as S. Chryfestome saith) so often as we come to receive this most blessed ment, we must remember wee come to feede upon week Christ by faith, and to drinkers his most precious blood in the same manner: and that underthis **Soveraigne**

S. Chryfaft.

Munday Night.

soveraigne and divine mysterie.

Consider therefore in what a dangerous cale those men are, that for a little sorhfulnes, doe abstaine to come to this royall banquet; and to enjoy fuch a great and most inestimable divine treasure. These be those unfortunate fluggards of whom the Wife man speaketh, saying: The fluggardhideth his bands in his bosome, and suffereth himselfe rather to die for hunger, then hee willlift them up to his mouth.

Now what greater flothfulnesse can there bee imagined in a man then this, 'that because he will notabide to take so little labour. as he should bestow in preparing himselfe, for the receiving of this most holy Sacrament: he will rather want the benefit of so great and inestimable divine treafure, which is of a greater value, then all that ever Almighty God

hath created.

Pro.26.

15.

His heavenly Bridegroom, defined also to be beloved of his Spouse with a passing great love, and therefore hee ordaysed this divine and mysticall morsel, consecrated with such words, that who soever receive thit worthily, is forthwith touched and stricken with his love. O wonderful mystery, worthy to be engraven in the innermole part of our hearts is

man) if a Prince should be are such great affection and love towards a silly Wench that were his Bondslave, that hee could find in his heart to take her for his Spouse; and to make her lines and Lady of all he is Lord of how great would we say that the how of that Prince had beene that would doe such a decid? And is specified to specificate the same age solemnized, the slave should show her selfe coldly affected to ward

Munday Night.

he understanding the same, would (as a man forlorne) goe to seeke with all diligence, for some precious morsel, and give it her to eate, whereby to winne her love unto him, how passing great would we say, that the love of that Prince were, that should be thus affected towards her?

Now therefore(O King of glory) what meaneth this, that thou for the entire love that thou bearest unto mee, vouchsafedst not onely to take my foule to be thy Spouse, being (as she was) the wel ry Bondslave of thing enemy the Divell: but seeing her also (notwithstanding all this) very coldly affected towards thee, halt gra dained for her this mysticall and Divine morfell, which thou half consecrated with such wordes, that it hash vertue in it to draw fuch foules unso thee as Chall feed thereon, and make them to barne with lively flames of love. Long There

Pfal.14-7

If we love

God, it is

certa:nc

that God

loveth us.

10h-167

There is no one thing that declareth the affection of love more evidently, then when a man hard a desire to be beloved. Confide. ring therefore that thou haft ben fo greatly defirous of our love, that thou halt fought it with fuch strange inventions: who shall from henceforth stand in doubt of thy love? Certaine I am (O my most loving and menesful Lord) that if I love thee, thou al so lovest mee; and certaine I an allo, that I neede not to feeke my inventions to allure thy hearto love aree, as thou had fought to allure my heart to love theel

The fift canse. He most iweet Bridegman would also be absent from his Spoule, and yet because let cannot abide to bee absent from the beloved, he would depart on such wife that he might not also gether depart from her : and her would so goe away, that he might

also remaine with her.

Wherefore, considering that it was not expedient for our Saviour to tarry heere still, and the Spouse might not (as then) goe from hence with him, he devised a meane, that although hee went his way, and his Spoule remained still behinde; yet should they never be seperated and set asunder.

For this cause therefore he instituted this divine Sacrament. that by meanes thereof, the foures might be united, and incorporated spiritually with Christ and that with fush a strong bond of love, that of them two, there should be made one thing. For like as of meate, and of him that eateth that meate, there is made one and the same thing: even so likewise (afcer a certaine manner) is there made of the soule and of Christ, not by nature, but by contormity of life:

The

The fixt canse.

Oreover our Savious will Land pleafure was, to assure his Spouse, & to give her apleder of that bleffed inheritance of o ternall glory, that shee being for tified with the hope of this fell might passe cheerfulg through all the troubles, advant ties, afflictions and perfecution of this life. For truely there is n one thing that causeth us so much to despise all things that are to be had in this life as an affired hope of the blessednes and falicity was shall enjoy in the life to come And as our Saviour fignified we tous, in those words which has spake unto his Disciples beton his passion : If yee loved mes [and he) yee wouldbee right gladof !! departure : because f goe to the Father.

Ioh. 14. 28.

The bone

of everla-

sting feli-

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tem tof

all world-

ly glory.

feth con

As though hee had faid with great felicity to goe to the father, for although the way to got

to him bee through whips, Thornes, and all crosses and tribulation what soever, yet all that notwithstanding, it is a thing of inestimable gaine and comfort to goe unto him. Wherefore, to the intent that his Spoule might have a very firme and afflired hope of this felicity, the left her heere in pledge this inestimable Divine treasure, which is of as great vahe as all that is there hoped for; that thee would not mismiss, but than Almighty God. Will-give himselfe unco her in glory, where thee shall live wholly in the Spirit, seeing hee denieth nor him selferunco her inselfes value of teaten where he sively in the PleAldemintoni b in thong

Munday Night.

The feaventh canfe. VR Saviour purposed also at the houre of his death, to make his Testamient, and to leave unto his Spouse some notable legacie, to be as a reliefe and a com-

fort 1

of troubles in this life without danger.

Munday Nig.ht.

2 Reg. 2. 13.

fort for her at all times. And loke left her this most blessed Secrement, (wherein Christ himselfeit spiritually present) which was the most precious and profinde bequest that he could leave unn her. Elias, when he was take from the earth, letthis cloakers to his, disciple Elizem, 28 on that had none other riches, who of to make him his heire; but or most sweet loving Saviour Maiter, when he would a condin to heaven, left here unto water cloake of his most sacred body mystically ministred unto us it this most hely Sacrament : 3 pointing us here to be his hares (as by the right of children)of this fogreat and inclimabled vine treasure.

With that Mantle Elizen pass the water of the flood of louday & was neither drowned nor we shooed; and with the verue and grace of this bleffed Sacrament, the faithfull doe passe the water

The eight Canfe. TO conclude, our Saviour in-I tended to leave unto our soules sufficient, provision of food, wherewith they might lives for so much as the soule hath no lesse need of her proper sustenance, to maintaine her in the spiritual life, then the body hath of his temperall food, for the maintainance of his corporal life. If thou thinks otherwise, tell me (I pray thee) why hath the body neede of his ordinary meate evety day?undoubtedly, the cause is, for that the natural heate, contimally wastach and consumeth the substance of our bodies, and therefore it is needfull, that that bee restored againe with daily sustenance, which is consumed with daily heate. For otherwise,

the naturall strength of man

would soone be at an end, and his

power

The great neede that ebe Coule bath of spirituall food.

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power would quickly deep O that it pleased Alanah God, that men might understand by this, the great necessity the have of this divine Sacrament that they could by this, concide the great wisedome and mercy him that hath instituted and on dained the fame for our bench ie is not a thing well known that we have within the com els of ours, a certaine pulling hear, that eame untous by died callon of thine, which confined at the good here that was in mail That is it which inclineth as w the love of this world of en stelli, of all vices, of all scales pleasures and so by shell mine Separateth us from God, maketh us to remain waxe colde in the lower than and causeth us to becomen dull, floathfull, and keamen good things, and very quicken lively to all wickednes. 27 51 If then wee have this continue

Munday Night. all waster and confumer to rooted within us, were it not good reason (trow you), that there hould be some restorative prepared to restore that againe with fresh supply, which is allwayes walting? If we have a continuall consumer, and have not withall a continuali repairer, what may be ooked for of us, but a continuall decaying, and at the last, a most certains and undoubted ruine? For proofe whereof, it shall suffice to consider the course of the Christian people, by comparing the great fervencie and zeale in Religion, of the Christians in the Primitive Church, with the little, or rather no zeale of the Christians in our corrupt age. For in the Primitive Church, when the Christians did eate continually of this divine meate, they lived therewith a very spiritual life, & had thereby force & Arength, not onely to observe Gods lawes, and Commandements in better

The great fer vençie and reale of the Christars in the Primitive Church, et the little or no zeale of Christians in our corrupt age.

> AA.7.59. Apoc.z. 13.

measure

love.

Ioh.6.56

love, perceiving us to be ready to perish and die for hunger, and feing withal that there was none other way to maintaine our live. then to give his owne life for ours, and his flesh for ours, commeth downe from Heaven, and yeeldeth here his body to be cruelly butchered & put to death, that thou mightest preserve and sustaine thy life with this divine meate. And as hee hath done this Hc.9. 28. at one time onely in his owne person; withing thee to haveir as often in remembrance as thou spiritually feedelt upon the same: so hee teacheth thee that heeis allwaies ready to pay the fame price again, if it were necessary for thee.

Meditation for

Chrift re-Stored man lo much by grace, as be fell by વિપાદ.

Luk. 22.

19.

Besides all this, thou must consider, that this most holy reformer of the world, intended to restore man unto his former dignity, and to raise him up againeso much by grace as hee had fallen by sinne. And therefore, as his fill was from a life, that hee had of God, (which life our first Father Adambefore his fall had enjoyed,) to the life of beasts (wherin after his fall hee remained:) even so contrariwise his will was, that he should be raised up againe from thelife of beasts, in which hee remained, to the life of God, which (through finne) hee had loft. And for this end hath our Saviour Christ ordained the Communion of this most holy & divine Sacrament; by meanes whereof, man attaineth to bee partaker of God, and to live the life of God, as our Saviour himselfe avoucheth in these words Heethat eateth my flesh, and dring keth my blood, dwelleth in mee, and I in hims.

As if hee had faid : like asby the dwelling of my Father in me. the life that I live, is alto gether conformable to the life of my Father : euen so he, in w hom I shall dwell by meanes of my divine

Sacra- \mathbf{Y} 3

Sacrament, shall live as I doeling and so shall be not live the life of a man, but the life of God.

Now then, what glory canbe greater then this?what gift more precious? what benefit of mon value? what greater token of love Let all the workes of nature keep filence; let all the works of gran give place; for this is a worken ceeding all workes; and a singular lar grace above all graces,

O most wonderfull Sacrament what shall I say of thee ? with what words shall I commend thee? thou are the life of on finales: the medicine of on wounds; the comfort of output bles; the memory of leur Chris: the relignony of his love; the most precious legacie of his Tostament; the companion of our peregrination; the confolation of our banishment; the burning coale to enkindle the fire of the love of GOD in us; the mene whereby to receive grace; the pledge

Munday might. pledge of everlasting selicity; and the treasure of the Christian life.

Of the wonder fall offeths, that this bleffed Sacrament workerh in him, that receives his worthily.

D Y meanes of this divine Dimeate, the soule is united to the Spoule: by this, the understanding is illuminated, the memory quickned; the will enamored; the inward: and spiritual! talte delighted; devotion increafed; the good motions awaked; our weakonette fortified; and bly meanes of this div ine meater we receive lustinesse, to ascend up evento the hil of Almighry God

What congue is able fully to expresses the excellency of this most blessed Sacrament? who can' give worthy thanks for fo great a benefit? who wil not be altogether resolved into teares, when hee feeth Almighty God united unto

lency and vertues of this loveraigne mystery, the more doe we want words to expresse it: and

the more doth our understanding

faile us therein.

Now what pleasure, what sweetnes, what delightfulls vours of good-life, doth the feuk of the just man feele at that time when hee receiveth this divine Sacrament? There is none other found heard at that time, but one ly sweet songs of the inward man, vehement burfting out of holy defires, y celding of chanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved. There the devoute foul, through the vertue of this mon holy and reverent Sacrament, 18 altogether renued, and replenish ed with joy.

There she is recreated with do votion; fed with peace; fortified

in faith; confirmed in hope; and tyed fast with bonds, and knots of charitie unto her most sweet Saviour and Redcemer. Whereby she waxeth daily more fervent in love: more throng in relisting temptation: more prompt & ready to sustaine labour and travaile: more carefull and diligent to doe good works: and most desirous often to frequent this holy my-

Munday Night.

sterie. Such are thy gifts (O sweet Saviour) fuch are the workes, and delights of thy love, which thou art wont to communicate to thy friends, by the meanes of this divine Sacrament. And this thou dost to the end that we being filled with these so great & mighty delights, should despise all other vaine and deceitfull delights.

Now therefore (O most mellifluous love) open the eyes of thy faithfull people, open them I beseech thee (O most divine light,) that with the bright beames of

Tary you here & watch withmis

he mena a little furober franche.

where hee cast himselfe downe m

frate upon the earth, and fell on bu

SOI

Math. 26

45.

earnestly, and his sweat was like unto drops of Blood, trickling downs to the ground. Then bee came wate his Disciples, & faid umo them: Sleepe

Son of man shall be delivered into

the hands of sinners. Arise let us

goe. Behold he is at hand that fhall

on fro henceforth & take your roft. Behold the hours is at hand, and the

face, and prayed, saying: 0 mg fe ther, if it be possible, let this cup resi fromme:nevertheleffe,not at I will

but as thou wilt. This done, he came againe to his Disciples, and found them asleepe And hee said to Pe-

ter, what? could yee not watch on houre? Watch and pray, least year

ten into temptation. The Spiritu ready, but the Flesh is weake. A.

gaine, he went away the second time, and made the same prayer, saying:

Omy Pather, if this Cupeanen paffe from me, but that I meft well

drinke it, thy will be done. And be camethe second time and found his

Disciples asleepe, for their eyes were

beaut. So bee left them, and went away againe, and prayed the third time, saying the same words. And

there appeared an Angel to his

from Heaven comforting him. Aid

being in an agony, heeprayed mut earnelly

betray me. And whilft beyer spake, lee, Judas one of the twelve came, & nith him a great multurede, with swords and staves, and Torches and Lanthornes : being fent from the high Priests and Elders of the peopla. Now he that betrayed him, had giventhem atoken, saying: whomsoever I shallkisse, that same is be, laybands on bim: and forthwith be came to lesus, and said: Haile Master, and kissed him. Then lesses said unto him, friend, where fore are theu come? And Simon Peter drew out

bis sword of froke a servent of the

high Priest, and cut off his right

eare: this servant was called Mal-

Math. 26

cus. Then Jesus said umo Peter put

Luk. 22. 430

up thy sword into thy beath then that my Father hath given we would be drinke it while tracked the care, of forthwish will it whole.

Luke,22. 42. Math,26.

And at that time lefat faith the high Priests and Officers of the Temple, & to the Elder when one unto leive , You be come out, we were against a Thiefe, with from and flaves: I fare daily among you teaching in the Temple, mage la no hands on once, but shis sign hours, and the power of mathens. Then the Souldiers, the Capain and the Officers of the Jenes, mi lefus and bound him, and bearing away to Annas first, (for he was ther mlaw to Caiphas) who waith high Priest for that years. Theral the Disciples for some him and fled.

Iohn. 18. 12.

Math, 26.

Tuefday Night.

Medication aparthese points.
of the Text.

What dost thou (O my soule?) What thinkest thous It is no time now to sleepe. Come with mr (I pray thee, into the Garden of Gethsemanie, and there shalt thou heare & see great mysteries. There shalt thou see joy stricken with sadnesse: fortitude waxen as fraid; strength discomfitted; majestic and omnipotencie consounded; greatnesse & mightinesse very narrowly straightned; and glory it selfe obscured and darkned.

Of Christ bis praying in the Garden.

Onfider now first, how after that Supper (which was so full of mysterie) was ended, our Saviour went with his Disciples unto the Mount Olivet, to make his

Moun

in all troubles and temptations of this life, wce must bave rccourfe to prayer, which is our onely refuge.

Gregory.

his prayer, before he would mu into the combat of his bellel Passion; to give us thereby tom derstand, that in all troubks and temptations of this life, weemal alwaies have recourse unto proer, as it were to an holy Anchol by the vertue whereof the bus then of tribulation shall either h quite taken away from us or de we shall have strength givenus us to be able to beare it; which is a farre greater grace. For (as Gregory faith) the Lord doth us a gree zer benefit, when he giveth su force and strongth, to be able to suffain trouble and temptations, then when hetaketh the troubles away from m

Our Saviour tooke with him (to accompany him in this way) three of his best beloved Disc. ples, to wit, Peter, lames & lohn: which three had beene witnesses (a little before) of his glorions transfiguration. Andthis heredich that the very same persons might see, what a farre different shape

hee tooke now upon him for the love of men, from that glorious shape, wherein hee had showed himselfe unto them, at his transfiguration. And because they should understand, that the inward troubles and agonies of his soule, where no lesse then those that began to be discovered outwardly, hee spake unto them those forrowful words: My soule is heavy even unto the death, tarry Math.26. ye heere, and watch with mee. That ₹8. very God and true Man, that man which farre exceeded our humane Nature, and all things Created:whole dealing & conference, was with the very breast of the high Deity it selfe, with whom onely hee communicated his fecrets, is now fallen into sogreat heavinesse, that hee imparteth his paine unto his Creatures, & doth require their company, saying; Tarry ye heere, and watch with me. Otreasure of Heaven 10 perfect felicity I Who hath brought

thee'



thee (O Lord) into such a narrow straight? Who hath driven the to seek even of thine owne Cratures? Who (I say) hath denething but even the very greatlove that hast to make them rich?

Tell me now (O my molt mu cifull Redeemer) whereforem thou now so much afraid of Death, which before thou did dest so much desire, seeing the fulfilling of the desire, is a cult rather of joy, then of scare Venly thy Martyrs had neither the fortitude nor grace, that the halt. They had onely a little par tion, which thou (being the fan taine of grace) didden importun to them, and yet they wanted onely small quantity of graction tred the combat of their Mary domes very cheerefully, & arch ved the victory. And art thou (0 Lord) being the giver of Armsh and grace, fad and fearefull now, even before the battel beginneth? Affuredly (O Lord) this thy fear

not thine, but mineras: likewise he strength and fortitude of the Martyrs, was not theirs, but thine.

The feare that thou hast, commeth of that thou hast of us, and
he strength & fortitude that the
Martyrs had, came of that they
had received of thee. The weakehesse of my humane nature is discovered, in that God was asraid,
and the strength of thy Godhead
is shewed, in the fortitude of man
So that this seare is mine, and that
fortitude is thine; and therefore
the reproach is mine, and the
praise is thine.

There was taken a rib-bone out of the fide of our first Father Adam, to forme a woman theros; and in stead of the bone that was taken away, there was put weake and feeble stesh-now what else is signified hereby, but that the everlasting Father tooks from thee, being our second Adam, some force and strength of grace, to place the same in thy Spouse

Ge.3.31.

1 Cor.15.

the Church, and tooke from he the feeble flesh and weaknessen place it in thee, by meanes when of, thy Spouse remained strong a thou weake: she strong by resin of thy strength, and thou weak by reason of her weakenesse.

Thou hast herein (O Heaven's Lord) bestowed a double beath upon us: in that thou hast vouch safed, not onely to cloath us will thee, but even also to cloath the selfe with us. For these two so so gular benefits, the Angels praise thee for evermore, for that the hast been no niggard in commitmentating these thy benefits und us, nor yet disdained to take upon thee our miseries.

Now when I consider the things (O Lord) what else should I doe, but seeing my selfe (as it were) loaden with thy mercies, glory in thee: and seeing theeso be likewise replenished with my miseries (for my sake) take compassion upon thee; for the one

rili i r joyce and be glad; and for he other, I will forrow. And so vith joy and lamentation togeher, I will sing and be waile the hystery of thy most dolorous pasion: and I will study continually in that booke of Ezechiell, the Contents whereof are songs and amentations.

When our Saviour had spoken hese words, hee departed from his Disciples a stones cast, where, lying prostrate upon the ground, hee began his prayer with very great reverence, saying: O Father if it be sossible, let this Cup passe from me, howbeit not as I will, but at then wilt. And after that hee had made this prayer three times, at the third time he was in such a great agony, that hee began to sweat even drops of blood, which ran down along his sacred body, & trickled downe to the ground.

Consider now attentively, in what a dolorous case our Saviour was, and how there were presented

Ezech, 2.

Math. 26.

Luke,22.

Mil

todamto him, all the cruel pain and torments hee had to fuffere ven as though they had built then presently in doing behan his eyes; all which hee apprehe ded after a most perfect manne in his most excellent imagination each one in such fort, as the were prepared for his body which was certainely more to derand delicate then everant ther body was in the who world.

Hee set also at that time before his eyes, all the fins of the whole world, for which hee should fit fer : and withall, the great at thankfulnesse of so many soulds, as (hee knew) would never to knowledge this his singular bo nesit, nor further and helpe them selves with this most precious fo costly a remedy. These things being profoundly wayed and considered by our Saviour at this time, his foule was vexed in such fort, and his fenfes and moltun

ter flesh were so wonderfully troubled, that all the forces and lements of his body were di-Rempered: and his flesh opened, k gave passage to the blood, that t might passe and distill in abunsence, and streame downs to the ground

Tuesday. Night.

Now, if the flesh suffered such grievous paines, with the onely remembrance and imagination of that which was yet to come, in what a dolefull case then (trow you)was his foule, that suffered those paines even directly in it selfe?

Inother men we see, that when they are disquieted with any suddaine & great anguish, the blood useth commonly to have recourse unto the heart, leaving the other members of the body cold and destitute of their strength, to comfort the most principall member. But our sweet Saviour Christ contrariwise, (because he would suffer without any man-

Behold our Iweet Savious no in this agony, and consider of onely the painefull anguishes and griefes of his soule, but also he forme of his facred and revenue countenance. The sweat is wo to have his most chiefe recount to the forehead and face : if the the blood issued out through the body of our Saviour, in such fort, that it trickled downeroth very earth: in what plight had was that countenance (thinke you)that giveth light to it felt! And how was that face diffigu red, which is so reverenced of the heavens, being (at it was)all in droppes, and covered our with e bloodie sweat?

If such as bee kind and loving, are wont when they come to vi-

te their friends, (being sicke nd in danger of death) to behold heir countenance advisedly; and o marke their colour, and other ceidents that proceede of diseaeases: tell me, O my soule, that scholdest the face of our sweet aviour, what thinkest thou, when thou seest in the same such vonderfull, strange, and deadly

Tuesday Night.

ignes? What painefull griefes and olorous fits are those like to be ereaster, if in the very beginning f the disease hee suffereth such great agony? In what dolorous. panges is hee like to be, when he hall feele those most grievous aines, and cruel torments themselves, if in the very thinking of hem, hee sweat the drops of blood? If thou bee not moved to ake compassion on our sweetSaviour, secing him in this dolefull tase for thy sake: if now when he sweateth these drops of blood throughout all his body, thou

Z canf

thine eyes: think verily with thy selfe, that thou hast a very had and stonie heat; and if thou can not weepe for want of love to wards him, yet at the least weepe for the multitude of thy sins, for so much as they were the very cause of this his agony and griefe.

Now the tormentors doe not whip him, neither doe the Souldiers crowne him with thomes it is not now the nailes not thornes that doe cause the blood to gush out of his body: but it thy very sinues and offences.

Those are the thornes that do pricke him: they are the speak that thrust him into the sidesthey are the torments that doe asside him: they are the heavy buthen that doth cause him to sweather softrange and wonderfull bloods sweat. O my sweet Saviour and Redeemer how deerely halthous bought my salvation! O my street had any thou art come out of Padam, thou art come out of Padam, thou art come out of Padam,

radise for my sins, and labourest on earth with thy bloody sweat, to get the bread that I must feed

Tuesday Night.

upon.

Consider also in this place on the one fide, the great agonie and watching of our Saviour Christ, and on the other fide, the found and deepe fleeping of his Disciples, and thou shalt see here represented a great mysteric. For truely there is nothing more to belamented in the whole world. then to see how carlesse and negligent men bee in their lives, and how little account they make of a matter of so great importance, as is their owne salvation. What thing is more to be bewailed, then to see a man so carelesse in so waighty affaires?

Now, if thou wilt understand both the one and the other, consider in this matter the doings of our Saviour, and withall the doings of his Disciples. See how our Saviour, applying his mind

2 earnestly

most caremost carelesse of the
things
whereof
wee sould
bermost
carefull.

Ge.3.23.

Our linnes

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sweat.

And confider on the other fide, how little account men themselves make of their owneraly. tion, sith at such time as Almighty God himselfe is so carefulland watchfull for them, they are in a deepe heavy sleepe, and utterly carelesse thereof! Assuredly, no. thing could more lively express Tuesday Night.

both the one and the other, then the confideration of these two points, being so strange as they are. For if Almighty God doth take so great care about the aftaires of others, how happeneth it that the very parties themselves, to whom the charge of those affaires appertaineth (together with the profit, commodity, losse, and dammage of the same) doe live with such carelesnesse and negligence therein?

By this same care of our Saviour, and carelesnes of his Disciples, thou mayst understand, how truely the Lord is our Father, and how he hath indeede (towards us) the very bowels and heart of a naturall loving Father. How oftentimes chanceth it (trow you) that the daughter sleepeth very toundly and quietly, when her Father watcheth all the night, carking and caring for her reliefe and provision? even so doth this our most loving and mercifull Fa-

Z 3

assepe, and are utterly carelesse of our owne salvation: as by this example is lively set out before our eyes, in that he continueth all the Night, watching and sweating, and in great agony, to take order for the redemption he intended to bestow upon us.

How our Saviour Christwas apprehended.

SECT. II.

Onsider moreover, how, when our Saviour had finished his Prayer, Judas that counterfeit & false friend of his, came to him with that hellish company, where renouncing the office of an Apostle, he became now the very Ring-leader and Captaine of the Devils Armie.

Consider, how without all shame he pressed forth, & set him-selfe in the very formost place of all the rest of his malicious rout:

Tuesday Night.

and comming to his Lord and Master, sold him with a kisse of most trayterous and deceitfull

friendship. It is certainely a great misery that a man should be sold for money: but yet it is a greater

misery to be sold of his friends, and of such, as to whom he hath

beene greatly beneficiall before.

Now our sweet Saviour Christ is sold of him, whom he had made not only his Disciple, but also his Apostle; yea, he is sold of him by deceit and plaine treason. He is sold of him to most cruell Merchants that covet (you may bee sure) nothing else but his blood and his life to satisfie their greedy hunger. But for what price (trow you) is he sold? the basenesse and smalnesse of the price, increaseth the greatnesse and malice of the injury.

Tell me (O Judas) thou naughty Traytor, at what price doest thou set the Lord of all creatures? At thirty pence? O what a vile

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Iudas to

betray

Christ.

mardnes of

and slender price is this for a Lord of fuch Majesty? Certainly a very Beast in the Shambles is commonly fold for more. And doest thou, O Traytor, sell for so Imal a price Almighty God himfelfe? hee setteth not thee at so small a price, for so much as hee buyeth thee with his owne most precious Blood. O what a great price and estimation was that of man? and how bale an eltimation and price was this of God? God was fold for thirty pence, and man was bought with the dearest blood of God himselfe.

Math. 26. 55. Luke, 22. 53.

At the same time our Saviour said unto them that came to lay hands on him: Yee bee come as it were against a Thiefe, with Swords and Staves. I (are daily among you, teaching in the Temple, and yee never laid hands upon me, but this is your houre, & the power of darknes. This is furely a mystery of great admiration: for what thing 18 more to bee wondred at, then to

see the Son of Almighty God to take upon him the image and shape, not onely of a sinner, but even also of a condemned person? This (faith he) is your houre, and the power of darknesse. The which words give us to understand, that from that time that most innocent Lambe was given up into the power of the Princes of dark-Eph, 6.12 nesse, which are the Devils, to the intent that by meanes of their members and cruell ministers, they might execute upon him;all the furious torments and cruelties they could devise. And like as holy fob, was by the permission. of Almighty God, given up into the power of Satan, that he might use upon him all the cruelty hee would, this onely excepted, that he should not bereave him of his life: even so was there power givento the princes of darknesse, without any exception of life or death, that they might fully extend upon that humanity of his,

Iob. 2. 6.

Zach,3,1

Pfa. 16,8.

Meditation for

Hereof rose those spiteful taunts, those slanderous and reproachfull words, such as the like was never heard before that time, wherewith the Devillpretended to satisfie his unsatiable rancour and malice, and to call that bleffed foule downe into some kinde of impatiencie, if it had beene possible.

Almighty God (faith the Prophet Zachary) shewed Jesus the high Priest unto me, apparelled with aspotted garment: and Satan food at his right hand, ready prepared to speake against him. But our Saviour answered for his part, saying: I did almayes set God before mine eyes, mbo standeth at my right hand that I be not removed.

Consider then (O my soule) how much that high and divine Majesty abased himselfe for thy take : feeing hee vouchfafed to come to the last excremity of all miseries

miseries, which is to be given up to the power of Devils I And because this was the paine that was due to thy sins, it pleased him to put even himselfe to this paine, that thou mightest remaine quiet, and free from the same. O holy Prophet, why doest thou wonder to see Almighty God become inferiour to his Angels? Thou hast now far greater cause to wonder, to see him given up-into-the power of Devils.

Vndoubtedly, both the Heavens and the Earth trembled and quaked, at this so passing great humility and charity of our Saviour. So soone as these words were spoken, forthwith all that hellish rout, and malicious rabble of ravening Woolves affaulted this most innocent Lambe; and some very furiously haled him this way, and some that way, each one to the uttermost of his power. O how ungently did they handle him ! How uncourteoutly fpake

Pfal. 8.5.

spake they unto him! How many blowes and buffets gave they him I what a vile clamorous cry and showting made they over him! Even as Conquerours useto do when they obtaine their prey.

They lay hold upon thoseholy hands, which not long before had wrought so many miracles, and do bindethem very hard and fast, with certaine rough and knotty cords: and that in such fort, that they gaule the skin of his armes, & make the very blood to spring Our Saviour being thus bound, they lead him openly through the comon high streets, with great despite and ignoming. Owhat a strange and wonderfull fight is this ! Confider now with thy selfe, what thou wouldest think, if thou knewell some man of great authority and worthinesse, and shouldest see him ledopenly by the Officers in the common streets, with his hands manicled and fast bound, in a great conTuesday Night.

concourse of people, with great companies of Souldiers and men of Armes guarding him about: Imagine (I fay) with thy selfe, what thou wouldest thinke in this case; and then lifting up thine eyes, behold this Lord, worthy of fo great reverence and honour, that had wrought such wonders in that Land, that had Preached fuch divine Sermons among them, whom al the ficke & impotent persons did honour and reverence&befought to have remedy for all their difeases and griefes.

Consider now how they led him, as one deprived of all Authority, and put to open shame: partly going, and partly haled forwards, & forced to hasten his pace: not in such wise as became a man of his gravity and perfonage, but as it pleased the outragious fury of his unmercifull enemies, and the desire they had to pleasure the Pharisees, who had logreat a longing to have that prey

Ioh. I. I.

prey within their gripes. Confi. der our Saviour well, how he go. eth in this dolefull way, abandoned of his own Disciples accompanied with his enemies, his pace hastened and disordered. And yet in all this evill intreating of his person behold the modest behaviour of his countenance, the comely gravity of his eyes, and that Divine resemblance, which in the middest of all discurresses in the world, could never bee obscured.

Ascend also yet a little higher, and confider deligently what hee is, whom thou feeft thus led, and carried away with fo great contumely and dishonour. This is he that is the Word of the Father: the everlasting Wisedome: the infinite vertue: the perfet felicity: the true glory: and the cleere fountaine of all beauty.

Contider then, how for thy falvation and redemption, Vertue is here tyed with bands, Innocency apnreapprehended, Wisedome slouted and laughed to icorne, Honour contemned, Glory tormented, and the cleere wel-ipring of al Beauty troubled with weeping and forrow. If Hely the Pricit felt such an inward griefe when the Arke of the Testament was taken, that being astonished therewith, hee fell from the seate whereon hee sate, brake his necke, and gave up the ghost: how ought a Christian soule to be grieved, when hee seeth the Arke of the Treasures of the Wisedome of God, taken in possession of such-unmercifull and cruell enemies !

The Heavens and Earth praise him, and all that is in them: tor he hath heard the cryes of the poore, and hath not despised the forrowfull bewaylings of his afflicted, that were in Captivity, but was content to be taken captive himselfe, to deliver them out of their thraldome, and to fet **O**f

them at liberty.

Pfal. 68.

1 Sam. 4.

Of those that spiritually bindethe hands of our Saviour Christ.

SECT. III.

Eeing (O most gentle & sweet Saviour) that it was thy blef. fed wil and pleasure to be bound: to the intent thou mightest by thy bands unloofeus, and deliver us from our Captivity, I most humbly beseech thee, even by the bowels of thy tender mercy, that canfed thee to abase thy selfe after this fort that thou wilt not suffer mee to commit any such great wickednesse, as to binde thy hands as the Iewes did.

For it is not the Iewes onely that doe binde thy hands, but whosoever maketh resistance against thy holy inspirations, and will not goe whether thou wilt guide and conduct him, but refufeth to accept that grace, which thou doest most mercifully offer unto him.

That

That man likewise bindeth thy hands, that giveth any scanda. lous offence unto his Neighbour, and by his evill example and naughty counfell, withdraweth him from his godly purpofes; and so hindereth the good work, which thou diddest begin to worke in him.

Tuesday Night.

The mistrustfull and incredulous persons, also doebinde (O Lord) the hands of thy liberality and clemency: for like as confidence openeth the hands of thy grace; even so doth incredulity and mistrustfulnes cloze them up and binde them: According to the saying of the Evangelist: That then couldest not doe many vertues and miracles in thy Country, by reason of the incredulity of

the Inhabitants therein. Moreover, the ingratefull and negligent persons, doe bindethy hands (O Lord) and doe put an impediment to let the working of thy grace. The one because

Math.13.

they

What it is to bind the bands of Cbrift.

they render not thankes unto thee for the grace they have rereceived: and the other, because they will not use the grace that is given unto them, but do keepe it idle and unoccupied, without taking any benefit or commodity of the same.

Last of all, those that become vaine-glorious and proud, (by reason of the graces thou hast given them) doe also most strongly

binde thy hands,

For by this offence, they make themselves altogether unworthy of thy grace. Wherefore it is not reason that thou shouldest continue to bee beneficial unto such persons, as take occasion thereof to become more vaine: neither is it seemely, that thou shouldest bestow the treasures of thy grace upon such a one, as yeeldeth not thee again the tribute of thy glory; but rather (like a Traytor and robber) waxe insolent; and vaunting with the same, usurpeth to him-

Math.22.

wednesday Night.

himselfe, the right and prerogative of glory that appertaineth unto thee alone.

Meditation for Wednesday N 1 G H T.

This day thou hast to meditate uponthepresentation of our Saviour
Christ; First before Annas; then
before Caiphas; thirdly before
Herod; sourthly before Pilate:
And afterwards, how hee was
most cruely whipped and scourged.

The Text of the Foure holy Evangelists.

brought before Annas the high Priest, he demanded him of his Disciples, and of his Doctrine? Jesus answered him, saying:

Saying: I spake openly to the world, I ever taught openly in the Sinagogue, and in the Temple, whither all the Jewes resort continually, and in secret have I said nothing. Why askest thom me? Aske them that heard me what I said unto them.

When he had spokenthese words. one of the Officers that stood by Smote Jesus with his hands, saying: Answerest thou the high Priest thus? Tesus answered him If! have Spoken evill, beare withesse of the evill. but if I have spoken well, why Smitest how me: And Anna sent him bound to Camphas, where the Ductors of the Law, and the Ancients of the people were guthered together. And the high Priest and the Scribes, and the whole Councell sought for false witnesse against tesus, to put him to death, but found none, though many false Witnesses came thither, but their witnesses agreed not together.

But at the last came two false witnesses, and said: This mansaid,

I can

Wednesday Night.

I can destroy the Temple of God, and build it up agains in Three dayes.

Then the chiefe Priest arose, and said unto him: I adjure thee in the name of the living God, that thou tell us whether thou be that Christ the Sonne of God? Jesus said unto him: I hou hast said it. Neverthelesse Isay unto you: Hereafter shall yesee the Sonne of Man sitting at the right hand of the power of God, and come in the Clouds of Heaven. Then the high Priest rent his Clothes, saying: He hath blaspheamed, what need we any more Witnesses? Behold, yee have now heard his blasphemy. What thinke you? They answered and said, He is worthy to die. Then spit they in his face, audbuffetted him, and others gave him blowes on his face, Saging: Areade O Christ, who is hee that (mote thee?

The next day in the morning, the whole multitude of them arose, and led our Saviour unto Pilate. And they began to accuse him, saying they began to accuse him,

Luk.23.1

We have found this man pervering the people, and forbidding so pay in bute to Calar, saying that he is the King Niessias. And Pilate askil him saying: Art thou the King of the Jewes? And he answered bin and said: Thou sayest it. And who he was accused of the chiefe Priest and Elders, he answered nothing.

Then said Pilate unto him: Hea rest thou not, how many things the lay against thee? But be ausmered bim not to one word, insomuch that the President marveiled greatly. Then said Pilate to the high Pries and to the people: I finde no faultin this man. But they were more fierce, saying: He moveth the people, iesching throughout all Indea, beginning at Galice even unto this place.

Now when Pilare heard of Galilee, he asked whether the man were of Galilee borne? And when he know he was of Herods Jurisdiction, hee senthim to Herod, who was also in Ierusalem in those dayes. And when Herod sam Jesus, he mas exceeding

glad,

glad, for he was defirous to see him of a long season: because he heard manythings of him, and trusted to have seene some signe done by him. The high Priest and the Scribes stoodforth and accused him vehemently. And Herod with his menof Warre, contemned and mocked him, and put a white Garment upon him, and sent him againe to Pilate.

And by reason of the solemnity of the feast of Easter, the President was wont then of Custome, to deliver unto the people a Prisoner, whom they would demand: And there was at that time a notable Malefactor in Prison, called Barrabas. When they were gathered altogether, Pilate Said unto them: Whether of the two willye that I let loofe unto you, Barrabas, or Jesus shat is called Christ? And they answered, not this man, but Barrabas. This Barrabas was cast into Prison for a certaine insurrection and murther committed in the City. Then said Pilate unto them, What shall I do then with Je-

Luke. 23. 15.

M. zh.27

Luk. 23. 7.

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sus, that is called Christ? They cryed all, let him be crucified. Then Pilate tooke Jesus and scourged him.

Meditations aponthese points of the Text.

Any things hast thou (0) Lmy foule) this day to consider of:this day must thou accompany our Saviour to many stations, unlesse thou intend to runne away with his Disciples: or else feelest thy feet over heavie to tread those pathes, which our Saviour vouchsafed to tread for thy sake. This day is he brought five times before divers Iudges, and for thy sake is evill intreated by them, and payeth for that which thouhadst deserved. In one place hee is bufferted, in anotherspet upon, in another mocked and scorned; in another whipped and crowned with Thornes, and condemned by an unjust sentence to a cruell death. Consider whether these stations be of force to break How and rive thy heart.

How our Savieur was brought before Annas the high Priest.

Let us goe then to the first station, which was in Annau house, & marke there, how whilest our Saviour answered very courteously unto the demand that the high Priest made unto him, concerning his Disciples and Doctrine, one of the Caytistes that stood by, gave him an unkinde blow on the face, saying: Answerest though Priest so? Unto whom our Saviour mildly made answere: If I have spoken evill, shew mee wherein: but if I have spoken well, why strikest thou me?

Consider here now (O my soule) not onely the mildnesse of this gentle answer, but also that Divine sace, and that most constant & modest look of his cleare eyes, which were nothing at all distempered in that so sierce and shamefull assault. Consider withall that most holy soule, that was

Luke 18.

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I Pet.I.

12.

inwardly so humbled, and ready to have turned the other cheeke, if the naughty wretched Caitife had required it. O cursed and unfortunate hands, that durst thus strike that Divine face, before whose reverent aspect the way Heavens doe stoope and bow lat whose Majesty, even the Seraphins and all things created, doe tremble and quake! What sawes thou in him, that thou shouldest be provoked to dishonour him, who is the lively Image of the glory of the Father? What mooved thee to use this dispightfull kinde of most villanous reproach unto him, who is the most beautifull among all the Sons of men?

Pla.45.2.

How our Saviour wasled unto the house of Caiphas.

Vt this was not the last inju-Dry that our Saviour suffered: for from the house of Annas, they led him to the house of Camphan whither reason is, that thou Thouldell shouldest goe with him to keepe him company; and there shalt. thou see the Sun of Iustice, darkned with an Eclipse, and that Divine countenance, which the Angels themselves desire to behold, defiled most unreverently with spittle.

For when our Saviour was adjured in the name of the Father. to tell them what he was, he answered truly unto their demand. as it was meete hee should: bur those wicked men, (that were unworthy to heare such a high and excellent answer) being blinded with the brightnesse of so great light, assaulted him like mad Dogs, and disgorged upon him all their malice and fury.

There each one to the uttermost of his power, giveth him buffets and itrokes: there they spetupon that Divine face with, their devilish mouthes: there they hood-winke his eyes, and, strike him on the face, scotting

1. a 2

and jesting at him, saying: Areade who hath smitten thee.

O marveilous humility and patience of the Sonne of Almighty God 1 O beauty of the Angels ! was that a face to spit upon? Men use commonly when they are provoked to spet, to turne away their face towards the foulelt corner of the house: and is there not to be found in all that Palace, a fouler place to spet in, then thy face, O sweet Lord ! O earth and ashes, why dost thou not humble thy selfe at this so wonderfulex. ample? How is it that there should yet remaine in the world any token of pride, after this 10 great and marveilous example of humility?

Almighty God holdeth his peace whilest he is spet upon and buffetted. The Angels & all Creatures hold their hands, & revenge not the injuries done unto their Creator, beholding him thus contemned and revised, with most despite.

Wednesday Night.

despitefull reproach and villany, and yet thou, being a poore mise-rable worme, turmoylest the world up-side downe, with malicious chiding and brawling, in case thou be but touched in any small point appertaining to thy estimation. Why wondrest thou (O man) to see Almighty God thus beaten, scourged, and evill intreated in the world? Sith the very cause of his comming, was to cure the very pride of the world?

If the sharpnesse of the medicine doe cause thee to wonder, consider the greatnesse of the wound, and thou shalt see, that such a wound requireth so sharp a medicine as this was:especially considering that all this not withstanding, the wound is not yet whole. Thou wonderest to see how Almighty God hath humbled himselfe; and I wonder to see thee (for all this example) so proud and insolent in althy take,

Aa 3 dealings

How is it then that this so wonderful example, sufficient not to subdue the pride of the world? The humility of Christ was sufficient to overcome the heart of God, to procure his favour, and to cause him to become gentle and milde towards us, and shall it not suffice to overcome thy heart, and to make it humble and

meeke?

The Angell said to the Patriarch Jacob: Thou shalt no more be called Iacob, but Israell shall be thy name: for seeing thou hast beene mighty against Ged, how much mere shalt Wednesday Night.

cifie and appease so mighty against men? If our pride? If it were able to pacifie and appease so mighty a heart, as the heart of Almighty God, why doth it not alter and mollifie our stubborne hearts?

Surely I am at my wits end, and very much astonished, yea, it pasfeth my reason to consider, how this fo great patience overcommeth not thine anger; how this passing great abasing asswageth not thy pride; how these violent buffets beat not downe thy presumption; and how this deepe filence (among fo many injuries) is not of force, to make thee leave offthy quarrelling, and troublesome suites of the Law, wherewith thou vexest and turmoylest thy neighbours, about the vile mucke & transitory pelfe of this Tt Aa4 world.

Gen. 32.

4 Reg.15.

It is a marveilous great wonder to fee how Almighty God would (by meanes of these so terrible injuries) overthrow the kingdom of our pride; and it is also greatly to be marveiled at, that, not withstanding all this, there remaineth yer a fresh lively memory of A. malech under the Heavens, and that at this day, the reliques of this wicked generation, doe for all that remaine and continue.

Now therefore (O sweet lesus) I beseech thee to cure in me with the example of thy great humility, the folly of my vaine arrogancy and pride. And for so muchas the greatnesse of thy wounds, doe give mee plainely to understand, that I have great need of ahelper, let it evidently appeare, by the operation of thy grace and remedy in mee, that I doe now presently enjoy the benefit of the fame.

Of the vexations and troubles our Saviour suffered, the night before bu Paffion, and of the denyall of Saint Peter.

SECT. II.

Onfider after this, what atroubles our Saviour suffered in that dolefull Night, when the Souldiers that had him in custody, mocked and laughed him to scorne (as S. Luke saith) and used (as a meane to passe away the skepinesse of the night) to scoffe and jest at the Lord of Majesty.

Luke 22. 63.

Confider now (O my foole) how thy sweet Sponfe is set here as a marke, to receive all the strokes & buffers that they could give him. O cruell Night 1. Ounquiet Night ! in which (O sweet Saviour) thou tookest no rest at all, neither did the Souldiers reposethemselves, but accounted its even a pastime and recreation, to vexe and torment thee. The night

Aa 5

was

was ordained for this end that all Creatures should therein take their rest: and that the senses and members that are wearied with toyles and labours of the day, might be refreshed and relieved but these wicked menuse it now. as fit time to torment althy members and senses; striking thy body, afflicting thy soule, binding thy hands, buffeting thy cheekes, and spetting in thy face: that a fuch time as all members should be at rest, all thy members might be in very great paine and trouble.

O how far doe these afflictions differ from those songs, which the orders of Angels sung unto thee in Heaven at the same time! There they fing, Holy, Holy: but here these Caytiffes cry out, Pu him to death, put him to death: Crucifie him, crucifie him: 0 ya Angels of the heavenly Paradik that heard both those voices, what thought yee, when yeefaw

him so despitefully contemned in earth, whom you honour with fo great reverence in Heaven? what thought yee when yee faw Almighty God himselfe suffer such despights, even for their sakes that did all these villanies unto him? Who hath ever heard such a kinde of charity, that one would suffer death, to deliver the very same persons from death, that were the procurers of his death? Assuredly, the malice of man could not any further extend it selfe, in comitting a more wicked deed, then to presume to lay hands upon Almighty God himselfe. Neither could the goodnesse and mercy of Almighty God, appeare more plainely in any thing, then in this, that he was content to suffer such a cruell death, for those very Creatures which conspired his death.

The denyall of Saint Peter-He painefull griefes and tur-1 moyles of this troublesome night,

This Apostle (I say) first before all other, not once, but three leverall times, even in the very presence of his Lord and Malter, swearcth and forsweareth that he knoweth him not, and that hee

wist not who he is.

O Peter, is hee that standeth there by thee so wicked a man, that thou accountest it so vile a shame, onely to have known him? Consider that this is a condemnation of him by thee, before he bee condemned by the high Priests: sithence by this denyally thou givest the whole world to understand that he is such a man ner of man, that even thou thy selfe doest account it as a greats. proach and dishonour unto the ever to have knowne him.

Now

Wednesday Night.

Now what greater injury could have beene'done then this? Our Saviour hearing his denyall, turned backe, and beheld Peter, and call his eyes upon that sheepe which there was lost from him. O looke of wonderfull vertue ! O filent looke, but yet full of mystery and signification ! Peter understood right well the language and voice of that looke: and although the crowing of the Cock was not able to awake his spirits, yet was this able, as indeed it did. For the eyes of our Saviour Christ doe not onely speake, but also worke, as it plainely appeareth by the teares of S. Peter, which albeit they gushed from the eyes of Peter, yet did they much more proceede from the looke and eyes of Christ.

Wherefore, when thou shalt at any time awake again out of thy finfull life, and with griefe and sorrow call thy sinnes to minde, wherein thou hast offended Al-

mighty

mighty God; thou must under stand, that this benefit proceedeth from the mercifull eyes of the Lord, which doth then looke upon thee. The Cocke had already crowed, but Peter remembred not himselfe, because our Saviour had not (as yet) looked upon him.But when our SaviourChrist looked upon him, then hee remembred himselfe, and repented and bewayled his offence; for the eyes of Christ doe open our eyes, and those are the eyes that doe

awake such as are asleepe.

Mat. 26. 75. Luke 22. 6₂.

The repentance of S. Peter. He holy Evangelists S. Ma-I them and S. Luke, say, that Peter went out forth-with, and wept bitterly: to give thee to understand, that it is not enough for thee to be forry and bewaile thine offences, but that it is requisite also to avoide and eschew the very place, and occasions of sin. For other wise, to lament and Wednesday Night.

be forry alwaics for thy fins, and alwaies to reiterate and commit the same againe, is to provoke alwaies the wrath of Almighty God against thee for the same.

Note therefore well and diligently this point especially, that the principall fin that Peter committed, was, for that he shrunke back, and feared to be accounted one of Christs Disciples; and in this his doing, he is faid to have denied Christ. Now, if this be to deny Christ, how many Christians (trow you) may ye now finde in the world, that doe after this fort deny Christ? Alas how many be there at this day, that refuse to confesse their sins unto God, to communicate, to fast Christianlike, to pray, to talke & meditate of God and spirituall matters: to converse with such as be vertuous, to suffer injuries & troubles, because the world should not en steeme the lesse of them, or have them in contempt for the same. And

Luke 9.

Math. 10.

Mark.13.

2 Tim, 2.

26.

And what is this else, but even to be ashamed to appeare to the world, to bee a Disciple unto Christ, and what is it else, but even to deny Ch ist? What other thing may those that behave themselves after this fort hope and looke for, at the dreadfulday of Iudgement, but that punishment and sentence threatned by our Saviour Christ himselfe, saying: He that is ashamed to be accounted my Disciple before men, the Sonne of man will be alhamed to acknowledge him as one of his when he shall come in his Majesty, and it the Majesty of the Father, and his holy Angels.

Howour Saviour was brought before King Herod: and mocked and accounted for a focle by bim and his Courtiers.

SECT. III. Fier this painefull and troublesome night was ended, they

they led our Saviour Christ forth to the house of Pilace, the President: and Pilate understanding that he was borne in Galile, sent him unto Herod, that was King ofthat Country, who tooke him for a foolish and simple body, and as such a one, caused him to be apparelled in a white garment, and to turned him backe to Pilate againe. Whereby it appeareth, that our Saviour was taken in this world, not onely for an evill doer, but also for a very foole.

Wednesday Night.

Omystery worthy of great reverence! The principali vertue of a Christian man, is, not to make any account of the judgements of the world: wherefore thou hast here (good Christian brother)an occasion given thee, whereby to learnethis heavenly Philosophy, and that by this example, whensoever thou shalt see thy selfe to be unjustly despised, mocked, and perfecuted of the world. For the world cannot doe thee any inju-

554	Meditation for	Wednesday
	ry, nor beare false witnes against thee, but it hath done the likeur to our Saviour Christ before.	fore they faid, the felfe God, and for God. There want
	He was accounted as a male factor and stirrer of sediton, and for such a one they accused him	but after all this Saviour as a fool now taken: and
Luke 33.	demanded sentence of death upon him. He was taken to be a Ni-	common person ruffling Nobilityea, and of the co
Math.9.	gromancer, and as one possessed with a Devill, and so they said: In the power of Belzebub he castesham The power of the p	lers, Magistrates all King Herod. they apparelled a foole, that he
Math,9.	out Devils. Hee was taken for a glutton and great cater, and so they reported of him, saying: Behold, this fellow is a glutton, and	ken of all men f wonderful hum Saviour Christ
34.	drinker of Wine. He was taken for a man of evill behaviour, and a one that kept evill company, for	vertue! O con
Math, 11.	they said; Hee receivesh simes, and eateth with them. He was taken as one come of a	or Heretickes profession of t
Iohn 8. 48.	wicked generation, & of a naughty race, and so they termed him, saying: Thou art a Samaritane, and art possessed with a Devill. He was taken for an Hereticke, and therefore	true Christian ring patiently Crosse in this

sday Night.

Marke 2. 7.

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iat he made himforgav e finnes as ted nothing else, to account our le, and so is hee that not of every n, but even of the ty& Gentlemen: chiefest Counsels, and Officers in Is Court. And so I our Saviour like might also be tafor such a one. O nility of our sweet ! O example of all nfort of all troucuted Christians I hou Christian that by Turkes, Mores, s, for the publike he Christian Religood comfort, as a ought to be, in beaand willingly, thy world, as a faithfull ur Saviour Christ.

And

And to the intent thou mayell make the leffe account of the judgements & estimations of the world, and very evidently perceive, how foolish and frantieke the world is, in his fayings, doings, opinions, and judgements: fixe thine eyes upon the lively portraiture of all vertues: looke upon this generall comfort of all miseries: and behold here, how the wisedome of Almighty God is holden for folly; vertue for vice; truth for blasphemy; temperance for gluttony: the Peacemaker of the world, for a sedicions disturber of the world: the refermer of the Law, for a breaker of the Law: and the luftifier of finners, for a finner, and the follower of sinners.

In all these goings and commings, and in all thele demands and answeres made before the ludges, confider diligently, and note the constancy and modely of our Saviour, the gravity of his counteWednesday Night.

countenance, and the integrity of his mind, which was never overcome, nor once dismaide for all these great conflicts and troubles.

And when he saw himselfe in the presence of so many Oificers and ludges, sitting in their judgement seats; when he saw himselfe in the midst of so many injurious villanies, and furious blowes; and infuch a confusion of out-cryes and clamours, thundered out vehemently by the accusers, and conspirers of his death; when he saw himselfe in such a throng of outragious and cruel enemies, his death standing (as it were) present before his face; when our Saviour (I say) saw himselfe thus toffed and turmoiled, with fo many tempestuous waves, and blustering stormes of all adversity, it was wonderfull to behold his constancy, his patience, and his temperance: infomuch, as whatsoever he did or spake, made a plaine demonstration of a noble heart

heart and couragious minde in him. There came no one bitteror sharp word out of his mouth: he never yeelded or fubmitted him selfe, so much as to frame any manner of supplication or intraty of his life, neither shed he any teare (by way of lamentation) for the losse of the same. But in all points and respects he observed fuch a comely gravity and Majo fty, as was feemly for the dignity of so high and worthy a perso nage.

What silence kept he among so many and false accusations? how circumspect was he in his words when soever hee spake? how wisely behaved he himself in all his answeres? To conclude, such was the forme and shew of his countenance and minde in these his troubles, that even that alone (without any further tellimony) might have suffised to ju stiff his cause, if the grossenessed their wicked and malicious up derstanderstanding had beene able to conceive the highnesse, and excellency of fuch a proofe.

Of the cruell scourging and whipping of our Saviour, at the time before-said.

SECT. IV. A Fter all these injuries, consi-🔼 der what scourgings and whippings our Saviour suffered at the Piller. For when the Judge perceived, that hee was not able to pacific the furious rage of those his most cruell enemies, he determined to punish our Saviour with such a severe kinde of punishment, as might suffice to satisfie the malicious outrage of fuch cruel hearts, that they being content therewith, should cease, & seeke no more after his death.

This was one of the greatest and most wonderfull sights that was seene in the world. Who would ever have thought that whips !

power,

Bb

much more ougheeft thou to be inwardly mooved in thy very heart, with this so wonderfull and most dolefull fight of thy sweet Saviour: and to render unto him, much more humble thankes and praises, for this his so passing great love shewed hereby unto thee. Goe now there fore, and enter with thy spirit into Pilates Confistory, and carry with thee store of teares, which in that place shall be very needfull, to bewaile such things as there thou shalt both heare and and see.

Consider on the one side, with what rudenesse those cruell and bloody tormentors, doe strip our Saviour of his garments; and see on the other side, with what his mility he suffereth himselfe to be stripped by them, never so much as once opening his mouth, or answering one word, to so many despite full scoffes and blasphemous speeches as they uttered there against him.

Consider also what haste they make to binde that holy body to a Pillar, that being fast bound, they might fetch their sulftrokes more at pleasure, and strike him where and how they list. Consider, how the Lord of Angels standath at the post alone, among so many cruell tormentors, having on his part neither friend nor acquaintance to defend him from injury, no, not so much as eyes to take compassion upon him.

The Law of Moses, commanded that malesactors should bee beaten with whips, and that according to the quantity of their offences, so should the number of their punishments be. Then (O joy of the Angels and glory of the Saints) who hath thus disfigured thee? Who hath thus defiled thee with so many bloody blowes, being the very glasse of snnocency? Certaine it is (O Lord) that they were not thy sins, but mine, that have thus e-

Deut.25.

Wherefore, if Love and Mercy caused thee to enter into those so cruell and terrible conflicts, who can now stand in doubt of thy love? If the greatest testimony of love bee to suffer paines for the beloved, what else are each one of thy paines, but a severall testimony of thy love? What else are all those wonders of thine, but (as it were) certaine heavenly voyces, that doe all preach and proclaime unto meethy love, requiring me to love thee againe? And if the testimonies be so many, as the stripes were that thou sufferedst for my sake, who can then put any doubt in the proofe, beWednesday Night.

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ing as it is, so plainely avouched and proved, by so many witnesses? What meaneth then this incredulity of mine, that is not yet convinced, with so manifold and

great arguments?

S. John the Evangelist, wondered at the incredulity of the Jewes, for that our Saviour wrought fo many miracles among them, for confirmation of his Doctrine, and they neverthelesse would not beleeve in him. O holy Evangelilt, wonder no more at the incredulity of the Jewes, but rather at mine: forasmuch as to suffer paines, is no lesse argument to cause mee to beleeve the love of Christ, then is the working of miracles, to cause me to beleeve in Christ.

If then it bee a great wonder, that after so many miracles wrought by our Saviour Christ, his words are not yet beleeved, how much more wonderfull is it, that having suffered for our fakes

Bb 3

Iohn 12. 37.

lakes infinite stripes, we beleeve not yet that he loveth us?

But what shall we fay, if to all these strokes and wounds which hee received for us, wee adde moreover at the other paines, and travailes of his whole life, all which proceed of love : what brought thee downe O Lord, from Heaven unto the Earth, but onely Love? What thing pulled thee out of thy Fathers botome, and laid thee in the Virgins wrombe? What caused thee to take that garment of our fraile Nature upon thee, and to become partaker of our miseries, but once ly Love? What thing placed thee in a base Oxe-stall, and swadled thee in a manger, and chased thee into strange Countries, but onely Love?

What thing, O sweet Savions, moved thee to become Man, and to carry the yoke of our mortality for the space of so many yeeres, but onely Love? What thing

thing made thee to sweat, to travaile, to watch, to continue waking all the night, and to passe over both Sea and Land, seeking after lost soules, but onely Love? What thing bound Samsons hands and feet, shaved his haire, spoiled him of all his force, and caused him to be mocked and scorned of his enemies, but onely the love of his Dalila?

And what thing hath bound thee our true Samson, and spoiled thee of thy force and strength, and given thee into thine encmies hands to be scoffed at, but onely the love that thou bearest to thy Church? Finally, what thing brought thee into that minde, that thou wouldest give thy very life for us? What thing (I fay) could have wrought fuch a butchery of thee as this was, but onely Love? O passing great Love! O gracious Love! O Love, leenly for the great unspeakable mercy, & infinite goodnes of him,

Iudg. 16.

Bb 4 who

16,

Luke 2.

who is infinite good and loving, yea, wholly Love it selfel Having therefore so great and so many testimonies of thy love (O my sweet Saviour) as these be, how can I but believe that thou lovest me, sith it is most certaine that thou hast not changed that most charitable loving heart, being now in Heaven, which thou haddest when thou walkedst here upon the Earth.

Gen. 40.

Thou art not like that Cupbearer of King Pharae, who when hee saw himselfe in prosperity, forgot his poore friends that he had left in Prison: but rather the prosperity and glory that thou dost now enjoy in Heaven, mooveth thee to have greater pitty and compassion upon thy Children whom thou hast left here in Earth.

Now then, fith it is certained that thou lovest me so much, (as I see very evidently thou doest) why doe not I love thee againe?

Why

Wednesday night.

Why doe not I put my whole trust and assiance in thee? Why doe not I esteeme my selfe very happy and rich, having even Almighty God himselfe, so constant and loving a friend unto me? It is undoubtedly a great wonder, that any thing in this life, doth make me careful and heavie, having on my side, so rich and so mighty a Lover: through whose hands all things that I enjoy doe passe.

Bb 5 Medita-



John 16.

Meditation for Thursday N 1 G H T.

This day thou hast to meditate and consider, how our Saviour was Crowned With Thornes: how Pilate said of him to the people, Ecce homo Behold the man: and how he bare the Crosse upon his shoulders.

The Text of the Foure holy Evangelists.

Math,27, 27, beene thus whipped and scourged, the Souldiers of the President, tooke him into the Common-Hall, and there gathered about him the whole band: and they stripped him, and put upon him a purple robe, and platted a Crown of Thornes, and put it on his head, and a Reed in his right hand: and

they bowed their knees before him, and mocked him saying: Haile O King of the Jewes?

And they spet upon him, and tooke the Reed he held in his right hand, and smote him on the head therewith. Then Pilate went forth againe, and said unto them: Behold, I bring him forth unto you, that yee may know that I finde no fault in him at all. Then came Jesus forth, wearing a Crowne of Thornes, and a purple garment. And Pilate said unto them: Behold the man! Then when the high Priests and Officers saw him, they cryed, saying: Crucifie him, Crucifie h.m. Pilate faid unto them. Take ye him, and Crucifie him, or I finde no fault inhim. The Jewes answered and said: We have a Law, and by our Law hee onghe to dye, because he made him-Selie the Sonne of $oldsymbol{GOD}$.

Then when Place heard that word, he was the more afraid, and went againe into the Common-Hall, and said unto Jesus: Whence art

thon?

thou? But Jesus gave him no an-[wer. Then faid Pilate unto him: Speakest thou not unto me? Knowell thou not that I have power to Cru. cific thee, and have power to loofe thee? Is sus answered: Thou couldes have no power at all against me,except it were given thee from about Therefore he that delivered me unto thee hath the greater sime, From thenceforth Pilate fought to loss. him. But the Iewes cryedont, requiring to have him (rucified. And their cryes prevailed: and Pilate determined to accomplish their 11quest. And he les loose unto them, him, that for an Insurrection and Murther was cast into Prison, whom they defired: and delivered Iesus unto them, to doe with him what they would. And they took Iesus and led him away. Andhu bare his Crosse, and came into place that was called Calvary. And there followed him a great muliitude of people and of Women, which bewailed and lamented him. But Is Wi

Iesus turned backe unto them, and faid: Daughters of Ierulalem, weep not for me, but weepe for your selves, and for your Children: For behold, the dayes will come, when men shall say: Blessed are the barren, and the Wombes that never bare, and the Paps that never gave sucke.

Then shall they beginte say to the Mountaines fall upon us: and so the Hills cover m. For if they doe these things to the greene Tree, what shall be done to the dry.

Meditations upon these points of the Text.

Ome forth (O yee Danghters Jof Sion) and behold King Salomon, with the Crowne wherewith his Mother crowned him, at the day of his esponsals, and upon the day of the joyfulnesse of his heart.

Omy soule, what does thou? O my heart, what thinkest thou? O my tongue, how is it that thou art become dumbe? What heart

Cant 3.



Iohn 19. 16.

Luke 23.

24.

Luke a3.

27+

is not broken? What hardnesse is not mollified? Whateyes can abstaine from teares, beholding fuch a pittifull and dolefull fight as this is?

O my sweet Saviour & Redee. mer, when I open mine eyes, and doe behold that dolorous shape which is here set before me; how is it that my heart doth not cleave and rend in funder, for very anguish and griefe? I see the most tender head of my Lordand Saviour pierced with sharpe Thornes, at whose presence the powers of Heaven doe tremble and quake I see his Divine face iper upon and buffetted: I fee the light of his Countenance obscured: I see his cleere eyes dimmed: How hapneth it (O Lord) that the cruelty thou didest suffer before, and the death that infueth, and that quantity of blood that was so crnelly shed, did not suffice, but that the sharp Thornes also should now perforce let out the

the blood of thy head, which the Whips and Scourges before had passed over? If thou didst receive these reproaches and buffets to make satisfaction by them for fuch blowes as my fins have laid upon thee; if thy death alone, was sufficient to redeeme us, what needed so many kindes of most shameful villanies & reproaches? to what end were all these new torments, contempts, and mockries of men?

Thursday Night.

Who ever heard or read of fuch a Crowne, or of fuch manner of torments? Out of what heart camethis new invention into the world, that one punishment should serve in such wise, as both to torment a man, and withall to dishonour him? Were not those cruel torments sufficient, that had beene used in all former ages, but that they must also invent these new and strange punishments? I see well (O Lord) that these so manifold injuries were not necessary

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and glory of the world. Wherefore (O my soule) that thou mayest conceive and have some sceling of this so doleful passage: set first before thine eyes, the former shape of this Lord, and withall, the excellency of his vertues : and then incontinently turne the eyes of thy minde, and behold him in such pittifull sort, as he is here represented unto thee. Consider therefore the greatnes of his former beauty: the modesty of hislooks, the sweetnesse of his Word, his authority, his meeknesse, his milde behaviour, and that goodly Countenance of his, so full of gravity and reverence!

Thursday Night.

Behold how humble hee was towards his Disciples; how faire spoken towards his enemies; how stout towards the proude; how sweet towards the meeke; and how mercifull unto all forts of persons! Consider how milde hechath alwayes beene in suffering, how wife in answering, how pittifull in his Iudgements, how mercifull in receiving finners, and how free and bountifull in pardoning their offences!

When thou hast thus beheld our Saviour, and delighted thy selfe with beholding such a perfect forme, turne the eyes of thy minde and behold him in this pittiful plight, wherein he is here fet out to the world, clad in

scorne-



scornefull wise with a purple garment, holding a Reed in his hand, in stead of a Royall Scepter; behold him in all parts, both in wardly and outwardly; his hear pierced with forrowes; his body wounded; forfaken of his owner Disciples; scorned of the Soul. diers; contemned of the high Priest; basely rejected of the wicked King, accused unjustly, and condemned innocently.

And that it may bee the more truitfull unto thee, by mooving thee unto compassion; thinkeup on this, not as though it were past, but as a thing present; notas though it were another mans paine, but as though it were thine owne; imagining thy felfe to be in the place of him that suffereth, and thinking with thy selfe what a terrible paine it would be unto thee, if in so sensible and tendera part as the Head is, men should taiten a number of Thornes, yea, and those so sharpe, that they should

should pierce into thy Skull: But what speake I of many Thornes, whereas, were it but the pricke of a Pinne, thou couldest very hardly abide the paine thereof. And therefore thou mayest hereby conjecture, what most grievous paines that most tender and delicate Head of our sweet Saviour felt at that time, by the means of that great & strange torment.

Wherefore (O brightnes of thy Fathers glory) who hath thus cruelly dealt with thee? O unspotted glasse of the Majesty of Almighty God, who hath thus wholly disfigured thee ? O River that floweth out of the Paradise of delights, & with thy streames refreshest the City of God, who hath troubled those so sweet waters? It is my finnes (O Lord) that have so troubled them, and mine iniquities have made them 10 muddy.

Alas poore wretch and miserable Caytiffe that I am, woe is me,

how have my funes besported mine owne foule, seeing the fin of others, have here so foultly by spotted and troubled the clem Fountaine of all beauty? My find (O Lord) are the Thornes that pricke thee; my follies are the purple that scorne thee; my hypocrifie and fained Holines, and the Ceremonies wherewith they despise thee; my gay garmon and vanities, are the Crown wherewith they crowne thee & that I (O Lord) am thy tormer tor, and the very cause of thy paines and griefe.

2 Chron. 29.5. The King Ezeshias purified the Temple that had beene prophaned by wicked persons, and commanded that all the filth that was therein, should be cast into the River Cedron. I (O Lord) and this spiritual and lively Temple that is prophaned by the Devils and defiled with infinite finnes, and thou art the cleare River of Cedron, that does twith they running

Thursday Night.

Heaven.

In this River (O Lord) are all my sins drowned: in this River re my in quities washed away. In so much, that by the merit of hy unipeakable Charity and Humility, with which thou halt humbled thy selfe to take upon thee all my sinnes, thou halt not bnely delivered me from them, but also made me partaker of thy graces; for in taking upon thee my death, thou hast given me thy life;intaking upon thee my flesh, thouhast given methy Spirit:and in taking upon thee my sinnes, thou hast given meethy righteoulnesse. So that (O my most mercifull Redeemer) al thy paines are my pleasures; thy purple clothed me; thy Crowne of dishonour, honoureth me; thy Arokes make me whole, thy forrowes comfort mec.

The earnest zeale thou hast of my profit and furtherance, caufeth

OHY SAVI-

ours paines

are our

gasnes.

feth thee to bee content to hold this Reed in thy hand; and the compatition thou halt of my losse and damnation, moveth theeto beare this dolorous Crowne of ignoming upon thy head.

> Of these words: Beholdthe Man.

> > SECT. II.

Fter they had thus crowned and scourged our Saviour, the Judge tooke him by the hand in fuch evil plight as he was, and leading him out into the fight of the furious people, faid unto them: Behold the Man! which is as much as if he had faid: If for envie yee seeke his dearh, behold in what a dolefull case heis. A man undoubtedly not to be envied, but to bee pittied. If you were a fraid left hee should have become King, behold him herelo disfigured, that scarcely heesee-Of a man in metit to be a man. this Thursday Night.

this wife to fore whipped and scourged, what would ye require more?

By this mayest thou understand (Omy soule) in what a lamentable case our Saviour was at his going out of the Iudgement Holi, seeing that even the ludge himselfe beleeved, that the pittifull case wherein he was, might have sufficed to mollifie and breake the unmercifull cruell heart of his enemies; whereby thou maiest well perceive, what a dangerous and unseemely thing it is for a Christian, not to have compassion of the grievous and most bitter paines and sorrowes of our Saviour, teeing they were lo great, that they were able (as the ludge was perswaded) to mollifie those most savage, cruell flonv hearts of the Iewes.

Where love is, there is also forrow; how can then hee say, that he loveth our Saviour Christ, that veholdeth him tormented in

this !

this most pittifull fort, and hath no compassion of him?

And it it be so wicked athing not to have compassion of our saviour Christ, what a hainour matter is it to encrease his paines, by adding thereunto sorrow upon sorrow? Surely, there could not be any greater cruelty in all the world, then after the ludge had shewed our Saviour unto them in such heavie plight, for his enemies to answere with such cruell words: Crucifie him, Cruessie him.

Now, if this was so great a cruelty in the Iewes, what a cruelty is it in a Christian, who in his deeds and words saith even as much as the Iewes did; for doth not S. Paul say. He that simeth, crucifieth the Son of God against Forsomuch as touching his part, hee doth a thing whereby hee would binde him to die agains, is his former death had not beent sufficient, How is it then (O Christian)

stian) that thou hast thy heart and hands ready bent, to crucific thy Lord and Redeemer, loosentimes with thy finnes?

Thou oughtest to consider that

like as the Iudge presented that pittifull forme to the lewes, supposing that there was none other more effectuall meane, to withdraw them from their fury, then that dolefull fight; even so the heavenly Father, presenteth that same dolefull sight daily unto all sinners, meaning thereby, that in very deed, there is none other more effectuall meane to withdraw them from their sinne, then to set before them this so pittiful a forme. Make account therefore that even now the heavenly Father layeth also the same pitrifull forme of his most deare and only begotten Son before thy face; and that he saith unto thee; Behold the Man! as if he should say, Behold this man, in what a dolorous case he standeth, and remember withall, Cc

Heb. 6.6,
All wicked
Christians
doe as it
were crucssie Christ
againe by
their evill
lives.

How abominable a thing sinne is in the sight of God. withall, that he is God Almight, and standeth in this most dolers and lamentable plight not for the my other cause, but for the world.

brought by the sins of man: comsider how necessary it was to satisfic for sinne; and consider also how abominable a thing sinucia in the sight of God, seeing its disfigured his owne onely Some to destroy it.

Consider morcover, what a sort revenge Almighty God will take of a sinner, for such sinnes as her himselfe committeth, sich her hath so sharpely punished his owne most dearely beloved and innocent Sonne, for the sinnesses others.

Last of ail, consider the rigore of the justice of Almighty God, and the foule stayning malice of sinne, which appeareth so decade fully, even in the face of Christ the Sonne of God! Now what thing

thing could possibly bee done of greater essicacy, both to cash men to feare God, and also to abhorre sinne?

Thursday Night.

It seemeth hereby; that Almighty God hath shewed himselfe towards man; as a loving mother is wont to doe towards her wicked daughter, that feeketh lewde meanes to play the harlot. For when neither words nor punishment, becable to difswade nor constraine her from her wicked and devillish purpose, she turneth her rage against her owne selfe, shee beateth her owne face, and teareth her haire; and being thus disfigured, shee setteth her selfe before her daughter, that thereby the may understand the greatnesse of her offence, and at the least, for very pitty and compassion of her mother, she may be moved to leave her wicked purpose.

Now it seemeth, that Almighty God hath used the like reme-

Cc 3

dy here for the challing of men, fetting before them his owne divine Image: to wit, the face of his owne most dearely beloved Sonne, so disfigured, to the end that whereas they had beene fo many times admonished, and rebuked by the mouthes of his Prophets, and yet would not forfake their wickednesse, they might a the last be moved, for very compassion to forsake the same; be holding that divine forme of our Saviour Christ, in such pittiful wise disfigured for their sinnes So that before he laid his hands upon men, but now, men lay their hands upon him; which wasthe last refuge that was devited by him to draw men from fin And therefore, as it hath beene at all times accounted a very great wickednesse to offend Almighty God; fo now after that he hath taken such a shape upon him to dellroy finne, it is not onely 2 great wickednesse, but also a veThursday Night.

ry great ingratitude and horrible crucky, to offend him with any sinne.

If thou wilt continue in the contemplation of this point, (belides that thou mailt learne hereby to avoide and abhorre sinne) thou maiest also take great courage to put thy trust in Almighty God, by considering this very dolefull forme of our Saviour Christ; the which as it is of great force to move the hearts of men, so it hath no lesse force, but rather much more to move Almighty God.

And therefore thou must thinke, that in the same dolefull forme that was presented before the surious people, the very same hee presenteth now before the divine eyes of his most pittifull, mercifull, and loving Father, so fresh, and in such bleeding wise, as it was that very same day. Now what image and forme can there be of greater efficacy to pa-

Cc 3 cifie

Math.3. 17. Exod. 37. Gen.g.

1.3.

cific the eyes of the heavenly Fa. ther, then the pale and wancoun tenance (so pittifully disfigured) of his onely begotten and wellbeloved Sonne? This is the gold den propidiatory; this is the Raine-bow of divers column placed among the cloudes of Heaven, with the light whered the Almighty and everylining God is pacified. With this were hiseyes fed: with this was his justice facisfied; here was his honour restored. wied wit his

Tell me now (O thou weak and miltrultfull man) if the fame and forme of our Seriour Chill was luch at that time, that it was able (as the Judge verily below ved)to mittigate the crucklooks of fuch enemies how much more able is it, to pacific the eyes of thy most mercifull heavenly father? especially considering that what foever our Saviour there suffered, was for his honour, and under his obedience.

Thursday Night.

Compare then eyes with eyes, and person with person, and thou shalt see how much thou are more assured of the mercy estably heavenly Father, lay professing unto him the dolefull forme of our Savious Christ; theu Pilate was of the mercy of the lewes, when hee shewed our Saviour (thus pictifully disfigured), unto them. Wherefore, in all thy prayers and temptations, take this Lord for thy shield and buckles, fet him betweene thee and Almighty God, and presenting him before his divinc Majesty, lay unto him, Ecre been, behold the man. I have here (O Almighty God) the man whom thou haft io many yeares sought for, to be Mediator betweene thee and finners. I have been the mens whose right coussesse is such that itanswereth thy justice in every point. I have here the man, who is so much punished, as the wickednesse of our sinnes required. Where-

Cc 4

Con

Phil.s. 8.

Wherefore (Omost merciful andloving Lord) looke mercific ly upon us, I humbly below thee. And that thou maistering fooner be moved to piny us fine thine eyes upon the merits of the beloved Some Christ, And thou (Oour sweet Saviour and Re deemer) cease nor l'beseechthee. to prefer thy felfe before the eyes of thy heavenly Fatherfoll usi And for a much as thy love towards us was forgreat, that thou worldest willingly offer up thy body to the cruelty of the tormentors for our fakes, vouch safe (O Lord) to present it tothy heavenly Father with the ame love, befeeching him, that it my please him for thy sake, to per don us all our fins, transgrellions and offences-

Of our Saviours carrying the dethand of Crosse.

OW when Pilate faw, har all those extreme punishments

Thu Sday Night.

ments that had beene forcruelly executed upon that most innocent Lambe, were not able to all swage the fury of his enemies, he entred forthwith into the judgement Hall, and face him downe in his cribunall feate, to give finall sentence in that cause. The O

The Croffe was in the meane time prepared and made ready at the gate, and that dreadfull banner was hoyfed up on high in the ayre, which threatned the terrour of a most cruell death to our Saviour. Now when that sentence was given and published s although it was of it felfe both unjust and cruells yet did his encmies adde another further crueltyunto it; to wie, they lay deupon those tender shoulders, that were so pittifully rent and torne, whips and scourges, the heavie tree of the Crosse. All which notwithstanding, our most mercifull Lord and loving Saviour, refiled not to carry that heavie burthen, (where-

Ccs

Gen 23.

Thefe two

verines,

Love and Inflice did

put the

Soune of

God upon

the Croffe.

(whereupon were laid all our finites and iniquities,) but embraced the fame with an unfock. able great charity and obdience, for the very love he bac unto us. And so her wencoming way as another true Hack with the Croffe upon his shoulders, to the place of his lacinfree.

The carriage was divided betweene two; the Sonne carried the wood and the body that should be sacrificed, and the Ba ther carried the fire and the knife, wherewith the Sacrifice should be made. For truely it was the fire of love which hee bare towards mankinde, and sharpe knife of the divine justice, that put the Sonne of God upon the Crosse. These two vertues contended together within the hear venly Fathers breft, each one demanding his right.

Love requested him to pardon mankinde; and Justice required that sinners might be punished. Wherefore to the end that men might be pardoned, and fin punished, a meane was found, that an innocent (to wit she Sonne of God) should die for all mankindered of bus suc

This was the fire and knife that the Patriathe Abraham carried in his bands to lacrifice, his Sounce For it was the love of our falvation, and the zeale of Lustice that caused the heavenly Father to offer up his owne most dearely beloved Sonne to the Cross. our properties the

and the Colombia

मार्चे में के ए कर्ष हैं का लेका है कि है के सकत

fired.

This day thou haft to meditate m. on those seven Words which om Saviour spake, being crucified in the Crofe.

The Text of the Foure holy Evangelists.

Math. 27. 33.

Hey came (faith the holy Evangelift) to the place ealled Golgotha, that we say, the place of dead mens skulls and they gave him Vineger to drink mingled with gaule. And whenhe hadtasted thereof, hee would not drinke.

And they crucified him, and with him two Theeves, one at his right bana, Priday Night.

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hand, and the other at his left: and so was the Scripture fulfilled, that faith: And he was reckoned among thewicked. And Phate wrote also Blay 53. a Title, and put it upon the Croffe. And it was written, lesus of Nazareth King of the lewes: This Title many of the Jewes did read: for the place manneers to the City: and it was written in Hebrew, Greeke, and Latine. Then faid the high Priests of the Jeweste Pilarc: write not the King of the Jewes, but that he said, I am King of the Jewess Pitare unswered what I have written, that have I written. Then the Souldiers, when they had crucified Jefiu, tookelis garments, and made four epures, to every Souldier a parti and chey tooke his Coat, which was without frame, woven from the tap therework, the efore they fuid one to another, let we not dividers, but east loss for it, whose is [hall bee. This was done that the Scripeure mighe be fulfilled, that faith They purted my gurineuts

Pfal. 21.

Moditation for 7598 among them, and upon my Couche east loss. So the Souldiere didthis things indeed. And they shappelful by reviled him, magging this Math, 27. heads, and saying . Ficen the thin 40, that destroyest the Temple and buildest it in three dayer, saveth selfe. If thou be the Some of God come downe from the Croffer Like mile the high Priests mocking him. with the Scribes and Elden and Pharisees, said: He saved other, but himselfe becanner sevensit If he be the King of Israel, he him now come downe from the Croffe and me will beloeve him. He trusteth in Godslet him delivethin now, if he will have him; for bu said: I am the Sonne of God. The very same words also did the Theeves that were crucified with him, cast in his teeth; Hut Jefu Said: Eather pardon them, for the Luke 23 know not rebat they doe. And one of 39. the Malefalters that was critified

> with bim, blasphemed, saying & thou be Christ, save the solfe and

Friday Night.

m. Burrbe or her aufwored and robuked him, faying Neither doch show fear's God's being in the felfafame condemnations We are justly quailbod, for we receive according ce our doings, but this man bath done nothing amiffe. And he faid unto Jesus, Lord remember mee when then comment into thy Kingdome. Then Jefus said unto him: Verily I fayennes thee, This day shale then be wish me in Paradife. There freed by the Croffeef Jofus, bis Mother, and bis Mothers Siferr, Mary the Wefe of Cleophas, and Mary Magdalen. And when Jesus sam bis Alether, and the Disciple whom he loved standing by, he faid unso his Mother, Waman, behold thy Sonne! Then he faid withe Disciple : Behold thy Mother! And from that hours the Disriple tooks her for bu Mosber. About the ninch boures fefus cryed with a lend voyce, faying . Hi, Eli, Lamafabacthani, shat is, Chip God,my God, why bast thou forfa-

Iohn 19.

:509

Math.27.

Luke 23.

46.

kenme? And some of them that stood there, when they heard it said. This man called Elias. Some other said: Let us see if Elias will come and save him. Afterwards, less knowing that all things were sulfilled, that the Scripture might be accomplished, said, I am a thirst. And there was set a vessell full of vineger, and they filled a spunge with vineger, and put it upon an Isope stalke, and put it to his mouth.

Now when Iesus had received of the vineger, he said: It is simpled. And he cryed againe with a loade voyce, and said: Father, into this hands I commend my spirit.

And from the fixth hours there was darkneffe over all the earth, notill the ninth hours, and the earth of the Temple was rent in two pieces from the top to the bottome: the earth quaked; the flowes were cloven; and the graves opened; and many bodies which flopt arose: and there were many of his acquaintance, and women beholding him a

farre off; among whom was Mary Magdalen, and Mary the Mother of lames the youger, and of toloph; and Salome, who had followed him out of Galilee; ministring unto him; with many other Women, that came in his company to lorusalem.

Meditations upon these points

Mount Calvary, and we be now arrived at the top of the mystery of our Redemption. O how wonderfull is this place 1 Verily this is the house of God, the gate of Heaven, the Land of Promise, and the place of everlasting salvation. Here is planted the Tree of Life; here is planted that mysticall Ladder that saesh saw, which joyned Heaven with Earth; whereby the Angels doe descend

Gen. 28.

12.



603

Math. 4.

E Cor.15

Luke 1.

Elay 55.

Exod.17.

Gen. 35.

79.

sacrifice, he is that true Isaack.

willingly going to the place of

Sacrifice, as is mentioned before

in the end of Thursdayes medita-

Meditations upon the benefits of Christs Passion.

SECT. II. Wake I pray thee now (O my foule) and begin to contemplate upon the benefit of the sufferance of thy Saviour, by the fruit whereof, the hurt of that poysoned fruit is redressed, which the forbidden Tree caused unto us . through the offence of the first man Adam: as the Bridegroome hath signified to his Spouse in the Canticles, when he said: I have raised thee up my Spouse from under the Tree, because under another Tree thy Mother was corrupted, when she was deceived by the ancient Serpent.

Consider then, how when our Saviour came to this place, his cruell

Cant. 5.8

Friday Night.

cruel enemies (to make his Dent the more reproachfull) stripped him of all his Apparell, even to the innermost garment, which was wholly woven thoroword without any scame. Beholdnow with what meckenefie this in nocent Lambe suffered himself to be disrobed of his garments, without opening his month of speaking so much as one word against them that handled him with fuch villany, but shewed himselfe rather very willing and ready to be spoyled of his garments, and to remaine naked to the shew of the world, to the in tent that the nakednesse of such as had (through sinne) lost the garments of innocency and grid received, might be covered with a better fort, then with the leaves of the Figtree. But on their part (no doubt) an argument of unmercifulnesse, as it appearethby the words of S. Luke the Evangelist, who saith: They did and him

Thou feet now (Omy foule) how he that clotherh the Heavens with Gloudes, adorneth the Fields with Flowers, and giveth rayment to every living Great ture, is here by his cruel enemies, spoyled of his owne garments. Whereby it appeareth, that albeit our faviour in the whole course of his life, gave unto us many examples of bearing poverry, yet at his death he gave us a most perfect platforme of this vertue; for to much as at that time, he had not whereon to reft his Head, nor wherewith to cover his Body giving us to understand, that he had not taken anything of this world to cleave unto him, our finnes onely excepted, which were the cause of his extremity.

And now (O my foule) learne I pray thee, to imitate thy Saviour herein, and despise all such transitory vanities as this wick-

Luke 23,

Gen.3,7.

and anger. But now (O. Lord) understand my weaknesse in this point. for to flye from company is not a meane to subdue anger but rather to hide and cover mine owne imperfection.

And therefore I will from henceforth carry ever with m a minde ready prepared to lin not onely with the good, but ven with the wicked also, and n keepe peace with fuch che ricke, way-ward, and froward perions as doe even abhore peace. Thus I purpose to the from henceforth: grant meth grace therefore, O Almight God, that I may duely account plish this intent: If other men shall take my Lands or Good away from me, grant meeth grace O Lord, that I be noted gry nor grieved therewith ing that thou art contented to part with thy very garments for my sake. If they shall take my credit, honour, or estimation from me: let not that cause me to breake peace with them: feeing I behold thee to despited dilhonoured, and contemned. If my friends and acquaintance shall forfakeme, let me not therefore be confounded, feeing thou are left alone, not onely of the world. but even of thine owne Disciples, yea, and for a time of thy heavenly Father. And if it shall seeme to me at any time that I am fortaken of thee, yet let me not for all that lose my confidence and trust in thee refeeing thou diddest not lose thine, but after thou hadft said those words, My God, my God, why haft show for faken mee, Thou didit proceed to lay, Father interbine bands I comwend my frits

Wherefore (O my soule) thou half herewith whom thou mayest converse and take comfort in this long paines and troubles: for although the last palaes and torments of the body of our

Dd 2 Saviour

Mark.14. 50. Math.26.

59.

Math 27. 46. Luke 33.

Luke sj

Saviour Christ were short, yet were the griefes and paints of his pitrifull heart and sould very long, and of great continumes, considering that his whole life was full of anguish and some for our sinner.

Meditation for Saturday

AND STATE OF

NIGHT.

This day then hast to medicate up on the satisfaction of Christin God the Father, for our sinces

> The Text of the Fourt hely Evangelists

Iohn 19.

Hen the Jewes (beganger)

may the Feast of Easter)

that the Body should not remaine upon the Cross on the Sabbath day, (for that day of the Sabhath

Saturday Night.

buth was very solemne among them)
befought Pilare that their legges
might bee broken, and that they
might bee taken downe from the
Crosse. Then came the Souldiers
and brake the legs of the first, and
and of the other that was crucisied
with Jesus.

But when they same to Jesus, and saw that he was already dead, they brake not his less. But one of the Souldiers with a Speare thrust him into the side, and forthwith there is sued out blood and water. And he that saw it, hare witnesse, and his witnesse is true;

And now when Evening was come, loseph of Arimathea, an Honourable Councellor, which also looked for the Kingdome of God, came,
and went en boldly unto Pilate, and
asked the body of Jesus. And Pilate marveiled if he were already
dead, and called unto him the Centurion, and asked of him whether he
had beene any while dead. And
when he knew the truth of the CenTo d 2 14410v,

Mark.150 42. Mich.27. 57. Luke 23. John 18.

Luke 23.

55.

39.

surion, be delivered the Body to Ioseph.

There came alfa with him, one ealled Nichodemus (who was wons to refort to Jefus by night and he brought with him of Myinhe all Aloes mingled togesher, about a bundred pound.

Then tooke be the Body of lefus and wrapped it in linnen clarker with those sweet Odours, according to the custome which the levels ferved in the buriall of the Dead.

And in that place where lefu was crucified, there was a Garden and in the Garden a new Sepulches, wherein was nover man yet laids There they laid lesus, by reasons the Passeover of the Jenes, for the Sepulcher was neere at hand, Am the Women also that followed afth which came with him fram Gaines beheld the Sepulcher, and how by Body was laid. And they resumed and prepared Odoux & Oyntment and rested the Sabbath day accor ding to the Commandement. Medi

W Cop & Sor Software ... Meditations upon these points of the Textion cond. eathed thickedumes

Hon hast hitherto (O my fould) celebrated the Death and grievous paines of the Sonne of God, it is now alfortime for thee to bethinke thy selfe of that

inestimable price of his death, that was so availeable with his heavenly Father, that he did give teltimony himselfe thereof, by

fending downe his holy Spirit upon him, and by faying; This is

my well-beloved Sonne, in whom I 17. am well-pleased, &c. So that the

wrath of God is now pacified with the Sacrifice of that' true Noch . That fweet Dove which Gen 1.

departed out of the Arke, and is returned againe, bringing with

her the fighes of mercy and clemency:

Omy soule, thy Spouse hath washed thee with his blood, be-

ing more cleare then the springs Dd 4

Math. 3.

Cant.7.

of Esebon; rejoyce therefore (0) such as desire to bee saved ! O Fountaine of everlashing Water,	
my toule) and comfort thy selfe with this: The Winter is new pass, the showers of tempession gensel, the showers of tempession ent Land. Rise up therefore my Web-beloved, my Darling, and my Turtle-dove, that abidest in the hole of the Rocke, and in the slift of the Wall. That is, in the strokes and wounds of my Body. The end of his paines is the beginning of thy joy; for me thinkell I see the blood running out of his side, more freshly then those Golden streames which ranne out of the Garden of Eden, and watered the whole world. O Gate of Heaven! O Window of Paradise! O Place of Recass. Canta. 7 Gens. 8 Eventually Drive me daily from single the Arke of thy seed and ro drinke continually of this Liquor of Life. Learne me that sweet song of thy blossed for song my resting place for ever and ever; This is my resting the well alwell, for I have a delight therein. Thou madest the Virgin Mary to be traceounted blessed among Women. Thine enemies confessed thee blessed, because thou camest in the Name of the Lord. Thou makes so the Lord. Thou makes so the lock thou has said the whole world. Canta. 7 Canta. 7 Gens. 9 Bed of the Spoule of Salomon! O Bed of the Spoule of Salomon! O good Lot, that forewarmes similar the lock has been a mounted by a mounted to so mounted by a mounted to sale made to so the sale may to depart in peace and confessed them to be their Saviour and I know thou has given the second death such as so mounted by a mounted to so mounted by a mounted to so mounted by a mounted to save the sale prove and the provent and sever; that mounted to save the mounted to save the continual points are saviour and I know thou has given the saviour and I know thou has given the saviour and I know the heart and the continual to saviour and I know the heart and the saviour and I know the he	Pfal.132. 14. Luke 1. 28. Luke 19. 38. Luke 2. 19.

ð

Of nationes in affiction, after the

A con the S. E C.T. Histon wood Heavenly Father, fith of thy infinite goodnesse ind mercy, thou wouldest that thy blessed and Well-beloved Some should thus suffer for our singland take upon him all our militales; why walt thou that we allow selves should now suffer like wise, seeing his Deach bath made full sarisfaction unto thee for wh

Surely (O Almighty God) doubt not, but that thy will ! that we should suffer, not fossie fatisfaction of our finnes, but be cause there is nothing in the world more acceptable min thee, then to fuffer for the lovest thee? For among all things in Heaven, there is nothing more preci-

precious unto thee, then the love of our bleffed Saviour : and in

Earth, nothing more acceptable unto thee then the afflicted love

Saturday Wight.

of holymen. The total terms

Moreover, there is no one thing in this world, that maketh a more perfect shew before men that wee are just in the fight of God, their when wee are ready to suffer for Gods cause: for as much as the flyall of true love, is to enter and endure combate for the belove duo lia med dese

And there is no proofe to void of all suspition as this is: the which cannot be made more evident then it is let out in the example of our Saviour Christiwho being the Well-beloved and onely begotten Sonne of Almighty God himselfe, vet did he never make relistance according to his mighty power. Even fo shall we never discover our love towards him fully and perfectly, (be one other services we doe unto him

never

620	Medicarion for	Saturday Night:	621
Pfal. 26.	never so many and great) antill wee come to suffer for his sake. For tribulation (as S. Paul saith) is the oceasion and matter of patience: and patience is the tryallof vertue; and this proofe give that hope of glory. Almighty God in all the workes of Nature, hath not made any one thing that should be idle or in vaine; much lesse would he, that in the workes of grace, his gifts should be idle or in vaine, and therefore he devides to every one of his Elect, the burthen and charge which he must be are, according to the talent of Grace which he hash received. So that here in this shout transitory life, it is not to be a strength of the giveth us pleasure and ease, but rather if he giveth us tribulation and adversity. Therefore	givest them plenty of tearer to drinke. When Moses made that peace and congord between Almighty God and his people, the Text saith, that hee dipped an liop stalke in blood, and therewith besprinkled the people; and this being done, the rest of that blood which remained, hee sprinkled upon the Altar. Hereby let all those that determine to bee the friends of Almighty God, understand, that their love with him must be celebrated with the Blood not of Christ onely, but even of themselves also, if the matter so require: to wit, by patient suffering of adversity unto the death; For whosever mill live godly in Christ Jesus, must suffer afficient Our Saviour Christ in that same night that he supped with his Disciples, was not content to drinke alone, but gave the Suplikewise to them giving all men to understand that they must been partakers	2 Tim. 3

?;

Let all godly Christians there forethat luffer trouble and affile ction, be of good comfort, afficring themselves that the more troubles, afflictions, imprilonments, and persecutions they suffer, the more like they are who our Saviour Christ. Be of good comfort all yee Christians that are in trouble, for you are not therefore the more for laken of God, but rather (if you have par tience in your ttoubles) you are certainely the more in his grace and favour, and more singularly and dearely beloved of him. Be of good comfort (I fay) and four nor, all yee Christians that are in trouble and affliction: forthere is no facrifice more acceptable unto Almighty God, then a trollbled and afflicted hears; neither is there any figne more certains of his love & friendship, then pa tience in tribulation & affliction Remem-

Remember how Sains Plant encouraged, his Scholler, Trassthy, not to invite the feare of aisliction but pariently to actend the iffue using unto him these words; Thoutberefore my Sonne 2 Tim. 2. (laith he) Suffer affection as a good: Souldier of Jesu Christ. No man that warreth entangleth bimselfe with the affaires of this life, beraufe he would pleafe hims has has b shosenhim to be a Souldier. And if aman also strive for a Mastery, be is not crawned, except be strive as he ought to doe.

The same Apostle likewise, in his Epistic to the Hebrewes, useth their words; Confiden cherefore (saith hee) char Christ endured such speaking against of somers, lest. jon should been neary and fains in jour mindes. For yes have not yet refisted unto bland, in striving against sinne : but bave forgotten that exhartation, which freaketh unto you as unto Children. My Sonne, despise not thou the chaste-

623

ning of the Lord, neither faint when thou art rebuked of him. For whom the Lard loveth, him he correcteth. and he scourgeth every Some that he receiveth. So that as no man that loveth Christ, is without his part in his Cup, so it behooveth such persons to prepare themselves thereunto.

And let no man be discomforted, and say, that he either suffereth for his finnes, or without finne; for howfoever thou fuster as a Christian, thou sufferest with Christ in effect; for if thou suffer for thy finnes, (and doe heartily repent them) thou sufferest with the good Thiefe; or if thou suffer withour offence, thou oughest to take the more comfort there of, because this is to suffer with our Saviour Christ himselfe.

Say dishing

Landings of the service

Meditation for Sunday NIGHT.

Sunday Night.

This day thou haft to meditate upon the Resurrection of our Saviour Christ

The Text of the Foure holy... - Evangelists,

Committee Committee On the first day of the John 20. weeke, very early in the morning, while it was yet darke, came Mary Magdalcame the Sepulcher, and fair the some rec moved from the Tombe, and perceived that the Body was not there. The which when she found not, shee stood without the Sepulcher in the Garden weeping. And as she wepts the bowed her selfe damne into the Sepulcher,

1,2,3,4.

Sepulcher, and saw two Angels in white, sitting, the one at the Head, the other at the Feet of the place, where the Body of Jesus was laide. And they Said unto her, Woman, why weepest thou? Shee made an fwer, and said: They bave takensway my Lord out of the Tombe, and I know not where they have laid him. When she had thu feid, she turned her selfo backe, and san Lefus standing, and knew not that it Tesus said unto her: was lesus. Woman, why weepest thou? Whom seckest thou? She supposing that he had beene the Gardener of that Garden, said unto him: Sir, if this bast taken bim away, tell me where show hast laid him, and I will take bine away. Then faid lefu min ber, Mary. And the faid unto bim, Mafter: Iefus faid unto ber, Fouch me not, but goe and tell my Bris thren, that I ascend to my Father, and your Father; to my God; and your God. Mary Magdalen can forthwith away, and told thele things

Sunday Night.

things unto the Desciples, saying: I have seene the Land, and he told me these and these things, that I hould tell them unto you. The same day late in the Evening, when the doores were shut; where the Disciples were assembled for feare of the Jewes; Iesus came and stood in the midst of them, and said unto them: Peace be with you. And when he had so said, bee showed unto thembu hands and bis side. Then were the Disciples glad when they had seene the Lord. Then faid lesme urto them, Peace be wish you. my Father sent me, so send I you. And when be had said those words, he breathed upon them, and said: Receive the holy Ghost. Whose fins Joever ye shall forgive, they be forgiven unto them, and whose sinner sover yee shall resaine, they are retained. At that time Thomas are of the twelve, who was also called Didimus was not with the Disciples when lesus came. The other Disciples therefore when he came. (aid Said mete bems: We have seene the Lord. But he said unto them, Except I see in his hands the print of the Nayles, and put my singer into the holes of them, and put my hand into his side, I will not believe it.

And eight dayes after his Difciples mere againe within, and Thomas mith them. Then came felling againe, when the doores were that, and stood in the middest, and send Peace be unto you. And after hee said unto Thomas: Put thy singer bere and see my hands, and put forth thine hand, and put it into my said and be not faithlesse but faithfull.

Then Thomas answered, and Said unto him, Thomas And Iesus said unto him, Thomas, because the bast seems, thou beloevest Blusses are they that have not seems when have beleeved. And many wher signes did Iesus worke also in the presence of his Disciples, which are not written in this Booke.

But these things are written,

sharyee might believe, that Iesus is Christ the Sonne of Gad, and that in believing, ree might have life through his Name: 181

Meditationsuponthese points

My Saviour, what meanest thou, that thou givest not perception glory aunto the most bold Body Cithan Huelt waiting for the mister Separcher Then knowes well (O Lord) that the Law which was made concerning the division of spoyles, laith, That there found beeigh runas gicaria portion to libri, that remained in the Tents, as to him that entired into the Battell; thy holy. Body hath remained waiting for the in the Sepulcher i whilest sthy most sacred foule tryumphed; make therefore an equall division withy glo-

1 51m. 10-74

. 8 .:

, 5 !

ry to thy body, forformuch as thou hast now obtained the victory.

Gen. 41. 40.

Exod,2.

This is that holy Patriarchin seph, who is now delivered on of Prison, and placed next the King himselfe. This is that how Moses, who was taken but of the poore Rush-hasket, and i now come to destroy all the power of King Pharas.

Heft.6. I..

This is that innocent Me docheus, who after he had put his Sackcloth and Ashes, and we apparelled with royall garmen overcame his enemy Death, and put him to his owne Croffe. The is that holy Daniell, who is not come forth of the Lyons Dema and hath not received any mage of the furious, hungry, ravenous beafts. This is holy nas, that was allotted to dya deliver his company from deal who entring into the belly that great Beast, is the third de

cast up againe upon the Coast

Whol

Dan, 16. 23.

Ionas 1. 7.

Sunday Night.

Who is this, that being betweene the hungry jawes of the devouring beast, could not be caten of her? Who is this, that was swallowed downe into the bottome of the waters, and enjoyed neverthelesse the ayre of life? Who is this, that being sinke downe into the depth of perdition caused even Death it selfe to serve him? This is our glorious Saviour, who was Inatched away by that cruck pealt which is never latisfied; (to wir, by Dearh) which after the had him in her mouth, and perceived the excellency of the prey, trembled and quaked for scare, and could not hold it. For pithough the Earth swallowed him after he was dead, yet finding him free from all famit, thee was not able to detaine him in her house. For it is not the paine hat maketh a man guilty, but the taule, which could not be found n him.

Moft

632	Meditation for	Sanday Night.	633
-P[2]. 26. 10. Gen. 4. 25.	seffer thine Holy one to strain feel thine Holy one to strain for his Sonne sofeph, think ing that he had beene dad; and ty dings were brought him that he was not onely alive, but mass second King in Phares Common-weale; the Text saithing the brake one into a suddening and said; It as crough for mind my Somm sosten before I dyected to it, is enough for a saith of the cost and see him before I dyected was dead for our sinnes, and he rose a fine for our substitute that dyed and is risen against hath dyed and is risen against that see him that seeps with less soft some that substitute so he with less some some some some some some some s	Sister: Marnimere! somforted with the Resurrection of inches of their Brother Laeure How much more ought we to rejoyce in the Resurrection of our sweet Saviour, by whom weet stuft to live for ever in the life to come? For with this Doctrine dorn the Apostle comfort the Colossans: Your life (saith he) is hidden with Christ in God, and when Christ which is your life shall appeare, then shall you also appears much him in glory. In this then wee lawe fruit; that by the rising againe of Christ, the Faithfull are assured of a joyfull resurrection unto an endlesse life. For which cause the Apostle saith, Christ is risen from the dead, and is become the sirts fruits of them, that sleepe, Go. For even as a man being laide downe to rest, in rising, the Head listeth up it selfs first, and so the whole Body in orders Even so, Christ our Head being risen before hand, it cannot bee but that Ee	Col. 3.3.
	Met dead of the Siling		

Meditation for for. 634

39.

Acts 1.9.

John 6.

wee that be his members mult Rom. 6:8 follow. For if wee bee dead with Christ we believe dont me shall likewife live with him. And our Saviour himselfe useth a most plaine speech, in the Gospell written by Saint John; This is the will of him that sent me, that of that which hee hath given mee, I Should lefe nothing, but should raife is up at the last Day. And though it be last, yet it is not the less commodity that wee reape by Christs Resurrection: that hee did not onely afterward ascend up into Heaven, but hath also taken with him our flesh. Thereby affuring us, that he intendeth not onely to present as before God Iohn 14. his Facher, but also to provide us an abiding place there, where there are so many Mansions.

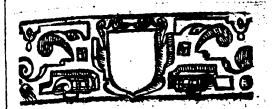
The end of the seven Evening Meditations.

agen Ad Nijaria on s EXCELLENT TREATISE OF CONSIDERATION k and PRAYER.

Nur, de Grancisa Written by the same Author, F. Levves de GRANADA, in Portugall.



LONDON. Printed by Eliz. All de, and are to be fold by Robert Allet at the blacke Beare in Panls Church-yard. 1634.



THE RIGHT Vertuous and noble Lady, the Lady ANNE COTTRELL, Wife to the Right Worshipfull Sir Clement Cottrell Knight, Groome porter to the E Kings Majesty.

Madam:



Have presumed to Dedicate thu former Booke of Pray-er and Meditati-

on, to my respected Friend your worthy Husband, (from whom I have received many favours:) This following Treatise of Con-Ee 2 fidera-

made bolde to prefens to your worther hands; as a precious terest to bee regarded, for the astuining of the Kingdome of Heaven: The goodnesse of the worker commend to your learned sudgement. So praying Almighty God to give you long life, with increase of much loy, I hambly take my leave,

And rest:

At your Worthips command,

Edw. All-de.



of Consideration.

CHAP. L

or Consuch as in the exercise of Consideration, it cannot bee; but that some must needs bee; taken as wolk by reason of the imploying and cocupying of the time, which at requireth of us every day: as also in regard of the quicting, and close recollecting of the heart, (which is a thing very requise

for the same.) I thinke it thereforevery near flary before all of
the relatings, to declare here, what
great fours and commodities do
enfue of this exercise, to the intent that the heart of man, which
without great promises and allinements is not moved to take
great paines, may by this means
be the more moved and provoked to the love of this holy exercise, and to bestow greater paines
and labour therein.

consideration belpeth all vertues in their caerciscs. Now the greatest commendation were can give to this vertue, tue, is this, that it is a greatest fellower and furtherer of all other vertues. I meane not in supplying the proper office of them, but in helping them in their exercise. Insomuch, that like as devotion is a general stirrer and provoker unto all vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it bees heard with such attention and devotion as it ought to bee,) is

also an exercise that moveth us. notito any one werthe alone, but to all vertues, (forfomuch as eachgood instructions is directed tothis end:) even so likewise is Consideration a great helpe and furtherance, not onely to any one vertue alone, but unto all kinde ofvertues. For there is no more difference berureene a Sermon and Consideration, than is betweene the reading of a lesson, and the repetition of the same reading; or betweens the mean that is fet before us in a dish, and the same meat when it is digested and concocte in the stomacker.

Now this is one of the greatest and most assured praises were can give to this vertue. For by this manes it putteth not away the abours of other vertues, but rather maketh provision how to helpe and further them in their labours; yea, stirreth and provoketh them thereunton. This is the thing which by the grace of

Ee 5 Goo

The proper trayse of Considera-

God wee intend now to proove very manifeltly in this place.

Of those vertues that are common, both to a Christian and an Insidell:

and what vertues are peculiar and proper to a Christian onely.

COR the better understanding Whereof, it is to be knowne, that among vertues foms bee common both to the Christian and to the Pagan Philotophers; (as those foure that bee called Cardinall vertues,) to wit, Prudence, Iustice, Fortitude, and Temperance. (Of which vertues the Philosophers understood, and wrote very much.) Other vertues there be that are proper and peculiar unto a Chistian one: ly, in that hee is a Christian; whereof the Pagan Philosophers neigher knew nor wrote any thing atall; or if they did kwas furely very little. These are principally

Cardinall verzues. of Confidence to R.

cipally choses threatained thouse vertues, called Theological vertues, to wir, faith, blope, and Charity; Which have for their object Abnighty God himselfe and their proper office is, co-dill pose and difect a may know at him. These Theologicall vertues have the empire and soveraignty over all other inferiour vertues, and therefore they move and provoke them to doc their operations, when sover the same is expedient for their service.

Afterthese these sollow other very principall and excellency etc. (which be very heard of assembly undo chemy). As the very merculed Religion, whose object is the service and honour of God. The verone, dalled Devotion, which is the act and exercise of the same Religion; and the office of the same Religion; and the office of the same act and exercise of the same of God, his service. The some of God,

Theologia call vertues.

કું **ો**ં

Religion.

Devotion.

The care

which

Repensance

which refraineth and brideleth us from finne: Humility, which is also after a fort (as a tearned Father aimmeth) the root and foundation of all vertues. And Repentance, which is the gue of our falvation; whereuntous pertaineth, the forrow and gricke for our life pait, and withalk a firme purpose and determination, to amend our life in timbeo come.

Of all thefe vertnes the Pagan Philosophers understood very little, or nothing at all, notwithstanding that these be the vertues, that have the foveraignty and principality over all others; yea, they be the rootes and founraines of all our weale. Finl, because (for the most part) they be spirituall vertues, that have the accomplishment of their perfethion in the inward part of our foule, (where all the beauty of the Daughter of the King flandeth:) and secondly, because all thele of Confideration.

thefe vertues (faith excepted) be affective, vertues; and contequently, they bee unto us great motions and provocations to doe good workes. Wherein the providence of the grace of GOD wonderfully appeareth; For like as Nature hath provided for us naturall affections and defires, that should be (as it were) certaine spurres, to provoke us to doe all fuch things as are requiste for our naturali life; even so likewise hath the grace of God provided for us other supernaturall affections, that might be also spurres and provocations unto us, to doe all such things as are behoovefull for our spirituall life. And such be these vertues before mentioned: to wir, Love, Sotrow, Feare, and Hope, with the rest; without the which vertues, the spirituall life were like a Barge withour Oares, or like a Ship without Sailes. For so much as without these venues, wee should

Plal 45.

should not have any things to move and provokeustadogod workes. Jan. 22 Jan. William

53 For (confidering that the way of vertue is so sharpe and full of difficulty) what should become of us, if we had not these spures and provocations of Love, of Feare, and of Hope, to spurre and prickeus forwards to labour and travel in the sam:? For this cause therefore are these vertues so much commended. For belides that they are such principall vortues, (as we have already declared,) they be also very great provocations and motions to move ns to doe good workes.

Whythe consideration is so much commended.

This foundation being now exercise of laid, I fay, that the greatost praise we give to the vertue of Consideration is, that the same is a great minister and helper unto all chele everties, as well of the ring fortas of the other, according as who with now declare, within within Mallappeare, that the commen darioal of Confideration.

dation we give to this vertue, is not so much in respect of the vertue it selfe, as for the service and commodity it bringerh to other vertues.

How Confideration belpeth Faith.

SECT. I 70W therefore to take our IN first beginning of Paitheit is manifest, that Faith is the first beginning and foundation of all the Christian life. For Faith maketh us to beleeve, that Almighty God is our Creator, our Governour, and Redeemer, our Sanchifier, our lustifier, our Glorifier; to be short, our beginning, and our last end.

Faith is that which teacheth us, that there is another life after this, and that there shall be a generall judgement of all our workes.

Faith is the beginping and foundation of the Christun life. Heb.II. 6.

Faith caufeth men to live in the feare of God.

Ron.1. 17. Heb. 10. 38. Gd.3.11

Abac. 3.4

Ephel. 1.

works, and that we shall receive either everlasting glory for the good, or else everlasting paine for the evill. And it is cleare that the faith and beliefe men have in these things, brideleth their hearts, and causeth them to stand in awe, and to live in the feare of God. For if Faith were not among us, as a meane to bridle and direct us herein: what(trow yee) would become of the life of man? And therefore the Prophet said: That the just man lives by Faith: because Faith (by meants of the representation and Consideration of those things that it teachethus) provokethus to refraine from sinne and wickedness and to follow vertue and goodnesse. And this is the cause why the Apostle willeth us to take faith as a shield, against all the sirie darts of the Enemy. For eertainely there is no better shield against the darts of sinne, then to call those things to minds, that faith 1450 1

of Confideration.

futh thath revealed unto us againit the same Wherefore, that this faith may worke this effect in us, it is very requilite, that we doe fornetimes ponder and confider in our minds with good attention and devotion, such things as our faith teachethus. For if we doe not so, it seemeth that our faith shall bee unto us, as it were a Letter clozed upand sealed, in which although there come notable important newes of very great forrow or joy: yet it moveth us not at all, neither to the one nor to the other, no more then if we had received no Letterr at all. And the mason is, because wee have not opened the Letter, nor considered what things are contained inition of define also be

Now, what thing could bee faid more aptly, or more to the purpose, touching the faith of the wicked and dissolute Christians? For surely there cannot bee things

we ditate upon the upon the mysteries of our faith, our faith is as it were a Letter closed up and sealsd.

declareth unto us. But the wick.
ed Christians, because they doe
never open this Letter, to see
what things be contained in it (1

meane hereby, because they doe never thinke and meditate upon

faith, or if they thinke upon them, they passe them over very

lightly, and in great halt,) they

cause not in them this manner of

motion and alteration, to wit, of

joy or of feare.

Wherefore it behooveth us fornetimes to open this Letter of our faith, I meane the mysteries thereof, and to read the same very leisurely; and to consider with good attention, what things are taught us in the same; the which is done by meanes of the exercise of Confideration that openeth that which is locked, and infoldeth that which is folded to gether, and maketh that deare unto

of Confederation.

unto us, which is otherwise darke and obscure. And so by illuminating our understanding with the greatnesse of the mysteries of our Faith, it inclines hour Will, (so farre forth as appertaine to the office of Consideration) to conforme our life to the same.

This office of Confideration. Amighty God figured very noably in the Law, when among the conditions that were requied in the cleane Beaft, hee affigned this for one, that the beaft should chew the cud, to wir, the neue that it had extendeforc. Now it is cortained that it was little to the purpose, whether the beilt were cleane or uncleane; and furely Almighty God made little account of that: but his reaning was, to represent unto win that cleane beast, the condition, office, and exercise of those bealts that be spiritually cleane, (to wit, of the just and righteous persons)

What was
figuified by
the cleane
beast in the
Law.
Levit, II.
3.
Deut. 14.

persons) that are not content onely to cate such things as appertaine unto Almighty Godin believing them by Faith, but a ter they have eaten them, they doe also chew them by meaner of Consideration, in searching and pondering the mysteries which they believe.

And after they have underfrood the meaning and excellency of them, they distribute and divide this meat unto all the spiritual members of the soule, for the sustentation and repairing of

the same.

À notable smilstude. Insomuch, that if wee marke this marter well, we shall finde, that it farethin this case as in the sceed of a Tree, which althoughit doth vertually containe within it the substance of the Tree, yet hath it need of the vertue and instruence of Heaven, and of the benefit and moy sture of the Earth, to cause the vertue, that is inclosed in the seed, to come forth to light,

of Consideration.

ight, and to grow up by little indictie, and waxe a Tree.

Even so in like manner wee so, that although Faith beethe striked, and originall of all our weale, yet must it needs be holoen with this benefit of Consideration, that by the same, and by meanes of Charity the greene and fruitfull Tree of Life (which is vertually contained therein) may grow and come to light.

How Consideration helpeth

Onsideration helpethalso no Clear the vertue of Hope. This Hope is an affection of our Will, that hath his motive and roote in the understanding. As the Apostle Saint Paul in his Epistle to the Romanes, significant plainely unto us, saying; All things

The Holy
Seripture
is the founsame of
comfore,

The Works and merits of our Saviour Christ, are the prin ipall stay and foundation of our bope in God.

things that are wrotten, are writing for our learning; that we think Patience and consolation which Seripture teachesh unto minimi have Hope and affiance in Alana ty God. For undoubtedly the bar ly Scripture is the Folmaine from whence the lust mange thereth the Water of comfort wherewith hee strengthenith himselfe to put his hope and mult in God. For first of all booleeth in the holy Scriptures, the greatnesse of the workes and merin of our Saviour Iesus Christ which are the principall Ray and foundation of our Hope. There he seeth likewise in a thousand places, the greatnesse of the goodnesse, sweetnesse and Majo tty of Almighty God, lively pressed and ser out to the eyes and withall the mercifull loving providence the hath over them that be his, the gentlemells and benignity wherewith hee refer wosh them that come unroding and 17:33 V.

and the faithfull promiles and pladges hee hathingiven unto them, whereby they are very well assured, that hee will never forfake them that repose their hope and trust in him. There he seth, that there is no cone thing nete often repeated in the filmes; more commonly promiled in the Prophets; more ce pidently declared in the Hiftois from the beginning of the world; then the loving favours, graces, and benefits that the Lords continually bestoweth upon such abehis Servants: and how he hath most mercifilly, holpen and defended them in all their calamities and distresses. How hee hiped Abraham in all his Iournees; Jacob in his dangers; Jolabin bis banishment; Davidin hispersecutions; Job in this adventies; Tabine in his blindnes; Judith in her enterprisen : Hefter mber perition ; The Noble Man babies in their Battels and try umphs;

of Confidencian.

umphs; and to be short, as many as with humble and religious hearts committed themloves unto him.

These and other like examples doe strengthen and encourageour hearts in labours and advertises. and cause it to hope and trustalfuredly in God. Now what doth Confideration worke in all this? Forfooth it taketh this medicine into her hands, and applyethit to the weake and diseased member that hath need of it; I meane hereby, that Confideration bring. eth all these things into our remembrance, and representeth them to our heart; it searcheth and weigheth the greatnesse of these loving pledges and mercies of Almighty God, & with them, animateth and encourageth the afflicted person, that hee bee not dismayed, but rather fortifich him with a strong Hope, and wduceth him also to put his tall in that most mercifull and loving Lord,

who never failed any one man that had recourse unto him, with all his heart.

of Consideration.

By this therefore thou seeff, deare Christian Reader, how Consideration is the minister and servant of Hope, and how it lerveth her, and representeth unto her all such things as may strengthen and encourage her. But that man that considereth not any of these things, and hath no eyesto see any part of them, possibly wherewith can hee strengthen, and fortifie this verwe of Hope in himselfe, that it may bee profitable unto him in his labours and adversities?

How Consideration helpeth Charity.

SECT. III. Fter Hope, followeth Cha-Arity, whose due praises cannot be uttered in few words. For Charity

The fruit of consideration.

I Cor,13

Clearity of all vertues is the most excellent. r Cor.13 2, 13. Rom. 13. IO. Math, 11. 30. According to the measure of our

love, wee

shall be re-

warded of

God.

Charity is the most excellent vertue of all vertues, as well Theologicall, as Cardinall. Charity is the life and soule of them all: and Charity is also the accomplishment of all the Law. For as the Apostle saith; He that loveth, (that is, he that is in perfect Charity) bath fulfilled the Law. This is that vertue that maketh the voke of God sweet, and his burthen light. This is the measure whereby the portion of glory that shall be given unto us in the life to come must bee measured. This is that vertue that is liking and acceptable unto Almighty God, and for whose sake all such things are very acceptable unto Almighty God, and for whose sake, all such things are very acceptable unto him, as be indeed acceptable to him. For truely without Charity, neither Faith nor Prophesie, nor Martyrdome, bee of any value in the fight of God. To conclude, Charity is the the fountaine and original of all other vertues, by reason of the preheminency and soveraignty it hath to command them, and to make them to doe their offices; as the same Apolile confirmeth saying; Charity is patient and benigne: Charity is not envious, it doth no hurt to any man, it is not proude nor ambitious, neither doth it feeke her owne commodity: Charity is not anory, it thinketh no evill, it re-oyoeth not at wickednesse, and it is very glad of the trub: Charity suffereth all things, it beleeveth all things, trusteth all things, and beareth all things.

of Consideration.

Now although it be true, that all vertues and good workes doe helpe us towards the obtaining of this most excellent and precious lewell; yet of all others. Consideration helpeth us most specially. For certaine it is, that out will is a blinde power, that cannor step one foote, unlesse the understanding doc goe before

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OHY WILL

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T Cor. 13.

guided by our understanding. and illuminate and teach it what thing it ought to will and defire the same.

It is also certaine, (as Aristotle affirmeth) that each good thing is amiable in it selfe, and that every thing doth naturally love his owne proper weale.

How wee be provoked to love God both in regard of his Divine perfections, and of his great love towards us.

Will may be inclined to love Almighty God, it is requisite, that the Vnderstanding doe goe before it, to examine and try, and so consequently, to declare unto the Will how amiable Almighty God is, both in respect of himselfe, (to wit, in regard of his Divine, perfections) as also in respect of us, (to wit, in regard of his wonderfull love and mercies shewed towards us;) that is, the Under-

Vnderstanding must weigh the greatnesse and excellency of his bounty and goodnesse, of his benignity, of his mercy, of his beauty, of his sweetnesse, of his meekenesse, of his liberality, of his noblenesse, and of all other his perfections, which are innumerable.

of Consideration.

Besides this, the Vnderstanding hath to consider, how loving and mercifull Almighty GOD hath beene rowards us; how much he hath loved us; how much hee hath done and suffered for our lakes, even from the Manger, untill his very death upon the Crosse; how many great blessings and benefits he hath prepared for us for the time to co.ne; how many he doth prefently bellow upon us; from how many great evils and miseries hee hath delivered us; with how great patience he hath suffered us; and how greatly and lovingly hee hath dealt with us; with all his other other benefits, which be also innumerable.

And thus by confidering and pondering very much in the consideration of these things, our heart shall by little and little be enkindled and enflamed in the love of fuch a mercifull and bountiful loving Lord. For if the very wild and favage Bealts, doe love their Well-willers and Benefactors; and if gifts (asitis commonly said) doe breake the hard and stony Rockes; and if that man that findeth benefits, findeth withall (as the Philosopher saith) Chaines whereby to take and binde mens hearts: what heart is there then so stony hard and savage, that considering the passing bountifull goodnesse and greatnesse of all these inestimable benefits; is not enkindled and enflamed in the love of our mercifull and loving Lord, that hath bestowed them upon us?

How Almighty God mill helpe him, that helpeth him. selfe.

of Consideration.

Dde also hereunto, that 11 when a man confidereth their things attentively with himselte, and endevoureth with the grace of God to doe so much ashe is able to doe for his part; Almighty God will then also do that, that appertaineth unto him, that is, Almighty God will move him, that moveth himfelfe, and helpe him that helpeth himselfe: by helping our consideration with the light of the holy Cheft, and with the gift of understanding; the which the moreir penetrateth and understandeth all these reasons that induce us to thelove of God, the more doth itenkindle and enstance us in the same love of him.

For like as that everlasting Light and Word of the Father, is not a barren word, but a truitfull

Word. Ff 4

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How we hement acts of Charity, The A meant to increase Charity.

His may bee yet confirmed and declared more plainely by another reason. For it is manifest, that although this vertue of Charity doe grow and increase (as we have faid) with the acts of al other vertues, being done in the state of grace: yet doth it chiefly increase with her owne proper acts, when such acts be wehemet.

For like as by writing well, and with an earnest care and diligence, a man attaineth to bee a good Writer; by painting, a Painter; and by the exercise of linging, a Mulitian: even folike-

wile

wife by loving, he may become

of Consideration.

a Lover, I meane hereby, that like as the use of writing well, cauleth a man to be a good Writer; and of painting well, a good Printer, &c. even fo likewise the use, exercise, and continuance of loving much Almighty God, maketh a man at length to become agreat lover of God. For albeit this heavenly hability and vertue, bethe gift of God, and a thing which he infuserh, powreth, and worketh in our foules, yet neverthelesse he worketh this by this meane. I meane hereby, that as well the vertues infused into our foules by Almighty God, as the vertues acquisite, (to wit, the vertues that be obtained by our ownelabour and industry) doe both of them grow, and increase with the exercise of their owne acts, although in a differet maner

Whereupon wee may inferre thus much, that the more a man shall multiply the acts of the

love

The us, exercise, and continuance of LIVINE much Almighty God, maketh a man become A great lover of God.

love of God, and the more her shall exercise himselfe in this vertue of Charity, and the longer he shall endure and persevere in this worke of love, the more shall this heavenly gift of Charity be rooted and fortified in him. But now how can this bedone with out the exercise of Consideration? How can the will be occupied in loving of Almighty God, unlesse the understanding beexcreifed in blowing, enkindling and discovering unto it, the caules of the love of God?

For like as when two Horks draw in a Chariot, the one cannot goe forwards without the other even fo these two powers, to wit, the Will and Vnderstanding, be in such for linked together that ordinarily one cannot goe forwards without the other; (at the least, the Will cannot move without the Vnderstanding.) Thou feelt now, good Christian Reader, how inwardly

and entirely the exercise of Consideration is annexed to the love of God. For so much as a man can never (or very hardly) set himselfe to love, unlesse hee doe allo consider, or have before considered, such things as may move him unto this love.

of Consideration.

Besides, it is very needfull for us, to use some exercise of Consideration, not onely for the increasing of this vertue of Charity, but also for the preservation of the same: that is to say, Confideration is necessary, not onely that Charity may increase; but also that it may not faile and decrease; among so many contradictions and stumbling blockes, as it hath inthis fraile and miserable life. We see that a fish being out of the water dieth forthwith: and a drop of water being out of the Sea, is quickly dived up and the fire being out of his natural Region, is incontinently confumed: unlesse there be some care and diligence

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Charity is as it were a stranger in this transitory life.

ligence used to feed and main. taine it, by putting oftentimes wood unto it, wherewith to preferve it. Now the very like need hath the fire of Charity also to preserve it in this life, where it is asit were a Stranger and Pilgrim. And the wood wherewith it must be preserved, is the Considerarion of the benefits of Almighty God, and of his perfections. For each one of these things being well considered, is as it were a faggot or a firebrand, that enkindleth and enflameth this fire of the love of God in our hearts.

Wherefore it behovethus, to nourish and maintaine this fire of Charity, oftentimes with the wood of Consideration, that this divine flame may never faile in us. According as Almighty God hath fignified in the Law, when he said, Vpon my Altar (which is the heart of the just man) there shall be almaies fire. And therefore of Confideration.

forelet good diligence and care bee taken every day in the morning, to maintaine this fire of Charity with wood, (to wit, with the Consideration of all these things) that by this meane it may be alwaies preferved. And fo is it said in the Plalmen: Through my medication, there is enkindled a fire, to wit, the fire of Charity.

That all vertues may be lost by discontinuance, and want of wie and exercise of them.

of the property and the

His necessity of Considerati-I on may bee proved by another reason also. For we see by experience in all abilities and graces, both such as are naturall, as those also that are acquisico (meane, gotten by dur owne travaile and industry,) that like as they increase by use and exercise: even so are they also forgotten, if we leave to exercise them.

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Levit.6. 11.

And this we see plainely veri. fied, even in such things as bee very naturall, and customably u. sed. For what thing is more usu. all then the tongue and language, which a man is enured and acquainted withall, even from his Mothers paps, and yet may it be forgotten in time, if it be not used and exercised? But what speake I of the tongue? seeing it hapneth some times, that when a man hath lien sicke in his bed but onely foure or five moneths, he can scarcely afterwards frame himselfe to goe againe when hee riseth, notwithstanding that going is a thing so natural and lo accustomably used. Now, if the abilities which be fo naturall and so much exercised, doe so much decay when they bee not used, what will the supernaturall abir lities doe, which are but as it were certaine props and stayes adjoyned unto us, to supply the defects of nature? And it Chariof Consideration.

ty with all other vertues infused, be in like manner to be reckoned in this account: in what case then shall we be, if wee doe but very seldome or never exercise our selves in them? For if that thing that is even naturall, will belost for want of exercise, how much more will that be lost that is supernaturall? And if that thing may be lost that is fast riveted even in our very bowels, what shall that doe, that is but as it were onely failned unto us with little pinnes? Againe, if it betrue that all amity and friendship is both preserved and increased, by meanes of familiarity and communication: and by the want thereof is utterly quenched and lost, (according as Aristotle affirmeth) what shall then become of those persons that have no manner of communication with Almighty God at all? And what can we hope of them that doe never speake with him, nor Thou seest then (deare Christian Brother) of how great importance the exercise of Consideration, and communication with Almighty GOD is untous, for the preservation of this vertue of Charity.

Hom Consideration helpeth Devotion, and all other vertues affective.

He helpe of Consideration is no lesse behavefull to be had for all such vertues as are called affective: that is, appertaining to the affection, whereof wee have made mention before. As mong which vertues, one of the most principall is, Devotion: which is a certaine heavenly api-

What |De...

of Consideration.

ity and gift, that enclinetly our Will to defire all fuch things with great affiction and earnest nelle, as appertaine to the service of Almighty God, which is one of the things that man hath most need of, in this state of nature corrupted. For we fee by experience, that men doe sinne, not so much for want of understanding, as for want of will: I meane hereby, that they sinne not so much for want of knowledge what is good, as for that they are unwilling to doe the thing that they know to be good. And this unwillingnesse proceedeth not of the nature of vertue, (which of it selfe is most sweet, delectable, and very agreeable to the nature of man,) but of the corruption of man.

Now, considering that this defect of our Will, is the very chiese and principall impediment we have to hinder us from vertue and goodnesse, our principall

Our ewne will is the principall impediment that

bindereth Ms frems verine.

cipall care must be to seeke are medy for the curing of this detect; for which purpose, one of the things that helpeth as most is Devotion.

The wom. derfull effest that devotion worketh in a max.

For Devotion is none other thing but a heavenly refreshing. and a blast or inspiration of the holy Ghost, that breaketh and maketh his way thorow all these disticulties, shaketh off this heavinesse, curerh this lorhtomenesse of our Will, and caufeth us to have a taste and savour in that thing, that was otherwise unlavoury, and thereby maketh us very prompt, agite, and quicke unto all goodnesse. wenderfull effect of Devotion, the servants of God doe daily try, and perceive by experience in themselves, at what time they have some great and singular De-For then they finde votion. themselves more willing and lusty unto all labour and paines, then they be at other times. And then then it seemeth, that the youth of their soules rejoyceth, and is renued; and then they try by experience in themselves, the truth of those words of the Prophet, where he faith, They that trust in the Lord, shall renue their strength: they shall take wings, as it were of mEagle, they shall runne and not bee weary: they shall goe and not faint.

That Devotion is a continual fring of good and holy deferes.

Evotion hath also another property, which is, to be as itwere a certaine fountaine, and perpetuall spring of good and holy desires. For which cause in the holy Scriptures, it is commonly called an oyntment, which is compounded of many fundry forts of odoriferous spices, and thereby yeeldeth out from it many sweet odours. Now the very like

Pfal.103 Elay 40.

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like operation hath devotional. so, for the time it endurethin our hearts, for so much as it wholly spreadeth it selfe abroad into thousand sunder kindes of holy purposes and desires, the which the more they increase and are dilated, the more doth the stenches of our appetite decrease and diminish, which are the evilldefires that proceed from the fame. For like as the evill savouring licke mans Chamber, is not fol much perceived when there is a little Frankincense, or some other odoriferous thing burnt therein: even so the savour of our evill defires is not so much perceived, fo long as the most sweet savour of this precious oyntment continucth within as.

And for so much as it is certaine, that all the corruption of our life, commeth of the corruption and stench of our appeale, and of the evill desires that proceed from the same; it shall bee

our part therefore, to use great diligence in procuring this heavenly ownement of devotion, which is of very great force and

of Consideration.

efficacy, to diminish and consume this pestilent corruption.

And in like manner, as Consideration serveth in all the premises, even so doth it also serve and further all the other vertues before mentioned; which are, The feare of God: The forrow for our sinnes: The contempt of our selves; wherein consistes the vertue of Humility and Thankesgiving unto Almighty God for his benefits.

For (as we have faid before) there can be no good affection in the Will, unlesse it proceede of some consideration of the understanding: For how can a man have forrow and contrition for hissinnes but by considering the filthinesse & multitude of them? The losse wee receive by them? The hatred Almighty God con-

ceiveth

ceiveth against them? And with. ail, how polluted the foul of man remaineth by reason of them?

Againe, how can a manstirm his heart unto the feare of God but by confidering the Highnes of his Majesty, the greatnessess his Instice, the profoundnessess his ludgements, the multitude of his owne finnes, with other the like things? How can a man humble and despise himselfe with all his heart, unlesse he consider the great number of his owne frailties, infirmities, falls, and miseries?

S. Bernard.

For if Humility be (as S. Bermard affirmeth) the contempt of our selves, which proceeds that the knowledge of our selves, it is manifest, that the deepera man Thall wade by meanes of Confideration into this knowledge of himselfe, and the more hee stall digge into this dung hill, the bet ter and more truely shall heemderstand

derstand what he is of himselfe. and the more shall he contemne and humble himselfe.

of Consideration.

Now to speake of thanks giving unto Almighty God for his manifold inestimable benefits, out of which doe proceed those songs and praises of God (which is a principal part of true Religion) from whence (I say) doth this rendring of thankes proceed, but from the profound confideration of the same benefits? For the more a man shall by meanes of Consideration penetrate, and understand the greatnesse and excellency of Gods benefits, the more is hee provoked to praise, and give thankes unto Almighty God, with all his heart for the lame.

I doe here also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affections, which next after Grace, doe proceed of this exercise of Consideration, which

ceiveth against them? And with. ail, how polluted the foul of man remaineth by reason of them?

Againe, how can a man stirup his heart unto the feare of God but by confidering the Highnes of his Majesty, the greatnessess his Instice, the profoundnesseof his ludgements, the multitude of his owne finnes, with other the like things? How can a man humble and despise himselfe with all his heart, unlesse he consider the great number of his owne frailties, infirmities, falls, and miseries?

S. Bernard.

For if Humility be (as S. Bermard affirmeth) the contempt of our selves, which proceedethof the knowledge of our selves, it is manifest, that the deeper a man shall wade by meanes of Consideration into this knowledge of himselfe, and the more hee said digge into this dung bill, the betfer and more cruely Itali heeusderstand

derstand what he is of himselfe. and the more shall he contemne and humble himselfe.

of Consideration.

Now to speake of thanksgiving unto Almighty God for his manifold inestimable benefits, out of which doe proceed those songs and praises of God (which is a principal part of true Religion) from whence (I say) doth this rendring of thankes proceed, but from the profound consideration of the same benefits? For the more a man shall by meanes of Consideration penetrate, and understand the greatnesse and excellency of Gods benefits, the more is hee provoked to praise, and give thankes unto Almighty God, with all his heart for the lame.

I doe here also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affections, which next after Grace, doe proceed of this exercise of Consideration,

which:

which is the spurre and provoker of them ail, and the cyle wherewith the Lampe of all these vertues and good affections, and of other the like graces, are still nourished and maintained.

How Prayer joyned with Confider ration, helpeth all the vertuous affections.

SECT. V.

Prayer likewise when it is joyned with Consideration (as ordinarily it is wont to bee) helpeth no lesse then Consideration it selfe: yea, sometimes it helpeth much more. For Consideration commonly is not occupied any further, but onely about enkindling of some one of the vertuous affections; but Prayer when it is attent and devout; and is withal accompanied with Spinise withal accompanied with Spinise and devout.

of Consideration.

rit and fervency of minds is wont to fir up all these vertues afore-said. For when the soule presenteth her selfe before. Almighty God, with an earnest great desire to appease his wrath, and to desire him of mercy, then there is no stone so hard, that it is moved hereunto.

I meane hereby, that there is no holy affection, but that it is then wholly exercised and imployed to this purpose. And it fareth in this case as it doth with a good and loving Wife, that hath a desire to picisie her Histobe angry; in which cases, they are wont to omit no meanes they can devise, that may any wise further the matter.

The Office and effects of Prayer.

In the exercise of Prayer, the Ireligious soule accuseth Irer-

rit

selfe before Almighty God! there (with the Publican) she is confounded; and ashamed for her sins and offences: there she purpoleth an amendment of life; there she humbleth her selfe, and trembleth before the supreme Divine Majesty. There shee beleeveth; there she hopeth; there fhe loveth; there she adoreth; there she giveth thankes for all benefits; and there she offereth Sacrifice unto Almighty God, both for her selfe, and for all her neighbours. All these things be pertormed in a devout Prayer.

And because the habits of vertues doe increase with theex. ercise of their acts, hereofit proceedeth, that the soule by meanes of this exercise of Prayer, remains neth very much beautified, and persitted in these vertues, as Laurentius Justianus affirmeth in these words: Intrue and earnest Prayer, the soule is clensed from some Charity is nourished. Faith

is illuminated: Hope is strengthened: the Spirit is comforted: the
Bowels are mollified: the Heart is
quieted: Truth is discovered:
Temptation is overcome: heavinesse is put to slight: the senees are
revived: the strength that was
weakened, is repaired: luke-warmnesse is abandoned: the rustinesse
of vices is consumed: and in this
exercise the lively sparkles of Heavenly desires doe arise, and shew
themselves, umong which burneth
the slame of the love of God.

By this wee understand, that Prayer is a most convenient exertise, for that man that mindeth to reforme his manners and life, and to change himselfe into another man; as our Saviour hath plainely fignished unto us, in the mystery of his glorious Transsiguration, whereof S. Luke writteth thus, That as he mas Traying in the Monne, bee suddenly Transsigured himselfe in such wife, that his face shined very bright

Luke 9.

Why our Saviour would Transfigure himselferuther at the time of Prayer, then at any other time.

Vr Saviour could right well

have transfigured himselfe at other times then at Prayer, if it had pleafed him; but he would of very purpose be transfigured whiles he was at prayer, to light sie unto us in the transfiguration of his body, what vertue Prayer hath to transfigure our soules: that is, to make them to lole the customes of the old man, and to clothe them with the new man, which is created after the Image of God-There it is, where the understanding is illuminated with the beames of the Sunne of luslice, and where the garments

and ornaments of the foole are

renued, and become whiter then

fnow.

Prayer hath great vertue to transfigure our sixiles.

with Consideration.

now. That is the very thing, that Almighty God fignified to holy Job, when he laid; What? Is it by thy misedome that the Hawke praneth and changeth her feathers, when shee beateth her winges against the South? Certainely, it is a thing greatly to be wondered at, that this Bird knoweth how to cast off her old feathers, and how to feather her selfe with new. And that for this purpose, she seeketh the hot ayre of the South, that with the licate thereof her pores may bee opened, and with her moving, the old feathers fall off, and so give place to the new that begin to spring out. But how much more wonderfull is it, to see a soule unclothe her selfe of Adam, and to put on Christ? To change the conditions of the old man, and to adorneher selfe with the conditions of the new man? Now this

change that is so wonderfull, is

then wrought, when the devout

soule:

Iob 39. 29.

South, and there beateth her wings in the ayre. And what is it to turne her selfe to the South, but to life up her spirit to the Consideration of the Eternal light, and to the beames of the true Sonne of Instice?

And what is it to beat the wings in the ayre, but to be there fighing and panting with heavenly affections and defires, calling upon Almighty God with great anguish of minde, and defiring most humbly his favour and grace? For then bloweth the ayre of the South, that is, the Heavenly refreshing of the holy Ghost, who with his temperate heat and sweet moving, strengtheneth and helpeth us, to calt off all the old feathers of the old Adam, that they may give place to the new feathers of vertues and holy desires, which there doe begin to grow and bud out. And this is, that thing Ecclesiasticus signified signified by other words, when he said: They that feare the Lord will prepare their hearts, and san-stiffe their soules before him.

The which is principally done in the exercise of devout Prayer: For there it is, where the foule presenteth her selfe most samiliarly before Almighty God (as Saint Bernard saith.) And there it is, whereby approaching neere unto the everlasting light, shee feeth more clearely her owne defects, and so bewaileth and accuseth them, and seeketh remedy for them, defiring the Lord of his grace, and fully purposing an amendment on her part: and thus by little and little, she sanctifieth and amendeth her life.

Thou feeft now good Christian reader, what a great helpe this exercise of Consideration is, to wards the obtaining of those most high and excellent vertues, which are (as we have said) perculiar to a Christian man.

Eg 4 How

Eccles. 2.

Consideration helpeth tomards the obtaining of the foure Cardinall vertues: which bee Prudence, Justice, Fortitude, and Temperanse.

SICT. VI.

D Esides, Consideration hel-Dethallo (after a fort) towards the obtaining of the other foure vertues, called Cardinall vertues : which be Prudence, Iustice, Fortitude, and Temperance, as Saint Bernard plainely assirmeth in his Booke of Consideration, by these words; First of all (laith he) Confideration parifieth and cleuseth the very founsaine from whence it proceedeth which is the Saule. Besides that it governeth our naturall passions, it directorh our workes, it correcteth our faults, it frameth our manners, it beaut: fieth and directeth our life:

The wonderfull ef. feels of Confidera-1102.

with Consideration.

to be short, it giveth knowledge to aman, of things both Divine and bumane. It is Consideration that distinguisseth things confounded, it recollecteth those that be scattered abroad, it fearcheth secrets, it seeketh for truthes, and tryeth and examincih such things as are indeed but apparant and counterfeit. It is Consideration that disposeth for the time to come, and thinketh of the time past, providing for the one, and bewailing the other, that so nothing may remaine without scorrestion, and due chastisement. It is Consideration that in the middest of prosperity foreseeth adversity, and therefore is not dismaid when it commeth: for that it bath prevented the same before hand with Consideration. Of which two shings the one appertaineth to Prudence, the wher to Fortitude.

It is Consideration that fitteth downe es a Iudge; to give seutence betweene pleasure and necessary, and appoints the every of them their

bounds Gg. 5

bounds and limits: giving to necessity that which is sufficient, and taking from pleasure that which is superfluous; and in so doing, it maketh and formeth the vertue of Temperance, whereunto this Office appertaineth.

Thus farre bee the words of Saint. Bernard, whereby thou maiest perceive, how great and generall a helpe Considerationis, towards the obtaining of these

vertues.

How Consider ation helpeth to resist vices.

SECT. VII.

Onfideration doth not onely helpe to obtaine vertues, but also to resist the vices that bee contrary unto them. For what kinde of tempration is there, against which a man doth not fight, with the weapon of Prayer and

and Confideration? For although it be most necessary to use other weapons for this purpofe, as fax fling, almes-deeds, afflicting of the body, and keeping it under, and to eschew the occasions of evils, with other like things: yet at a sudden, what other weapon can be devised more ready, and as it were, ever at hand, then Prayer and Consideration? With what other weapons doth the just man fight, and overcome in these battailes, then with them?

to resist vices.

If he be assaulted with the cogitation of carnall-pleasure and delight, hee hideth himselfe wholly in the holes of the Rock, that is, in the precious wounds of our Saviour Christ crucified. If he be affaulted with anger and desire of revenge, hee thinketh upon the wonderfull parience and meeknesse of our Savious Christ, and upon those sweet words he spake, when he desired pardon on the Crosse for those

verv

very persons that crucified him. If he be inticed with gluttony and delicious fare; if he beallyred with the desire to lye in a fost bed, and to lead a delicate and wanton life, hee listeth up his eyes, and confidereth the bit. ter gaule and vineger, which that Fountaine of Life, our sweet Sa. viour Christ dranke upon the Crosse, and also the hard bed of the Crosse whereupon he died: and the painefull and auftere troublesome life which heeled for our sakes. When hee beginneth to be puffed up with pride, he confidereth the greatness of our Saviour Christs humility. When hee is moved with covetousnesse, he considereth the extremity of the poverty of our Saviour Christ. When sleepe and Aothfuinesse maketh him to become heavie and dull, he confidereththe painefull watchings and travailes that our Saviour endured for us in his prayers. When When he is weatied with the troublesome labours and paines of this present life, hee considereth the greatnesse of the heavenly treasures, and glorious delights, which he shall receive in the life to come. When hee is tempted with the fickle pleasures and delights of this miterable world, he considereth the everlasting nesse and torments of Hell fire.

When hee is molested and wearied with the Crosse, hee thinketh upon the vertuous examples of the Martyrs, of the Apposites, and of the Prophets, and with the consideration of that which is past, he causeth all that he doth presently, to seeme little unto him. And when it so hapneth, that with all these defensives he cannot well sustaine the weight of his burthen, he addeth unto them the diligence of Consideration, the voyce of Prayer, calling

Pfal. 142.

1,2.

This is that, which the holy Prophet King David affirmeth in many places he did, when he faw himselfe compassed about with the snares of his enemies, and with tribulations, saying; I cryed unto the Lord with my voyce: with my voyce I prayed unto the Lord. I powred out my meditation before him, and declared mine assistant than the presence.

How

How Consideration excludeth not other particular helpes unto vertues.

of Consideration.

SECT. VIII. TOwbeit, let no man for all Ithis imagine, that hereby is excluded the particular labour and study, that is to be used about every one of the other: vertues, for that Confideration is so great a helpe to obtaine them; For fo much as generall helpes doe not exclude the particular helpes that be required in every thing. And the generall helpes required towards the obtaining of all vertues, are not onely Consideration, but also Fasting, Prayer, hearing of the Word, receiving the Sacrament of the body and blood of Christ, with other the like vertues, which be generall helpes and provocations unto all ver-

Note the generall helfc unto all vertues.

But besides these general helpes that doe give light to the understanding, and moove the will to goodnesse; it is very requisite also to use the proper exercises of the same vertues, whereby to roote, and make the habites of them more perfect by use, and to cause a man to have a more promptnesse and facility in the exercise of good workes. For otherwise, like as the sword that never commeth out of the fcabbard, is commonly very hard to bee drawne our at the time that a man hath need to occupy it: even so whosoever dothat ver exercise himselfe in the acts of vertues, shall never be prompt or quicke in doing them, when he shall have need to use them.

And although Charity be the greatest and most generali helpe wee have unto all vertues, yet Consideration is, as it were, the general instrument of Charity, whereby to attain unto all goodnesses.

And therefore, like as the soule is the first beginning of all the workes of man, and yet it with natural heat, as a general instrument unto all such things as it doth: even so is Charity the beginning of all our good workes, and yet Charity userh Consideration and Devotion, as general instruments to bring them to passe.

passe.

So that it is no derogation to Charity, to give this preheminence unto these vertues: for so much as this preheminence belongeth unto Charity, as to the Mistris and principall agent: but to Consideration and Devotion, as to her instruments and hel-

pers.

Charity is the beginning of all our good workes.

How

Ham the exercises of Prayer, Con-Ederation, and Meditation, &c. appertaine not onely to Clergie persons, (though principally unco them,) but unto the Laitie also.

SECT. IX.

Vt peradventure thou wilt Diay, that these exercises of Prayer, Consideration, and Mcditation, doe appertaine onely unto Clergie persons, and notto the Laitie. True it is, I grant, that these exercises doe principally appertaine unto Clergie persons, by reason of their state and protession of life: but yet neverthelesse, the Laitie are not excused of using the exercise of Prayer, if they minde continually to preferve themselves, and to live in the feare of God, without committing any deadly sinne. For

unto the Laitie.

he Laity are bound to have Faith, Hope, Charity, Humility, the feare of God, Contrition, Devotion, and an hatred against

inne • Now seeing all these vertues

M'bat Laywer are bound to bave.

befor the most part vertues affective, (as we have already declared) which affections must necessarily proceed of some consideration of the Vnderstanding; ifthis Consideration be not exercised, how shall these vertues bepreserved? How shall a man helpe himselfe by Faith, if hee doe not sometimes consider such things as his faith telleth him? How shall he bee enkindled in Charity, and strengthened in Hope? How shall he bridle himselfe with the seare of God? How shall he be moved to Devotion, to forrow for his finnes, and to the contempt of himselfe, (wherein consisteth the vertue of Humility, which appertaineth unto all kinde of persons) if he doe doe not confider those things, wherewith these affections are wont to be enkindled, according as we have Before declared?

Neither ought a man to passe over these things in the exercise of Confideration, with too much ipeed and in post haste. For a mong the miseries of mans hear one of the greatest is, that it is so sensible to understand the things of the world, and founfenfible to understand the things appertaining unto Almighty God; Infomuch that unto the one, it is as all were a very dry Reed: and to the other, as it were greene wood, that cannot be fet on fire and enkindled, but with very great labour and travaile.

Wherefore wee must not in our exercise of Consideration, passe over these things in such haste, but stay, and pause for a time in them, more or lesse, according as the holy Ghost shall instructus; and according also,

as the butinesse and occupations of every man in his state and vocation of life shall give leave.

And it is not a matter of meere necessity, to have certaine times appointed every day for Consideration.

unto the Laitie.

Vato these things ye may adde furthermore, the dangers of the world, with all the great difficulties men have, to preserve themsolves without deadly sinne, in a body to evill disposed, and in a world so dangerous, and among to many enemies, as wee have continually affaulting us on every side. And therefore, if for that thou art no Clergie man, thy state of life doe not hinde thee unto so much exercise of Brayer and Meditation: yet the greatnesse of the danger wherein thou livelt in the world, must needs binde thee to use some exercise there-

The flate of a Clergic man, I confesse, is greater then thine, but

but thy danger of falling into deadly finne, is also greater then his. For the Clergie man is protected and garded by his fludy by obedience, by prayers, by fal stings, by saying daily divine Ser vice, by the aufterity of his M nistry, by good company and ho ly conversation, and by all other spirituallexercises: but the Lay. man living, practiting, and dea ling daily and hourely in the throng and presse of the world (besides that he is destitute, and unprovided of all these great helpes and fafegards) he is compassed about on all sides, with Dragons and Scorpions, and treadeth alwaies upon Serpens and Bafillskes: I meane the dargreous conversation with wick te persons, and the continual oc cations and temptations of falling into deadly sinne, both at home and abroad, within himleife, and without himselfe, both at doores and at windowes, and unto the Laitie.

hath a thousand severall devillish engines and shares, laid to entrap him at all times both day

and night.

Among all which dangers and temptations, for him to keepe his heart pure, and his eyes chafte, and his body cleane, in themidst of the raging fires of youth, of naughty company, of kwde conversation, and among to many evill examples of this wicked world, where there is scarcely heard one word of God; burrather jesting and scoffing ar all fuch as be given to vertue and godlinesse, it is one of the greatell wonders that Almighty God worketh in the world. Wherefore, if the Clergie man ought to be alwayes armed, because he is by his profession a man of warre: Even so must the Lay-man bee armed also, by reason of the great perilland danger he liveth in For as well doe they goe armed, that have enemies, as those that that bee Souldiers, and men of warre.

The Souldiers goe armed by reason of the bond and duty of their profession; and the others goe armed by reason of their necessive. Among which Spiritual weapons we doe not onely place Prayer, Consideration, and Meditation; but also Fasting, diligent hearing of the Word preached, reading of devont Bookes, often receiving of the holy Sacrament, avoyding evil company, resisting the occasion of sinnes, with all other bringing under of outro bellious bodies.

All which things be as it were a certaine brine and pickle, to keepe and preserve this corruptible and evill inclined field of ours, that it breed not Worms and stench in it. For undoubted ly, since the corruption of original since the corruption of original since, it is the greatest and hardest matter of the world, for men to keepe themselves any

unto the Lattie.

long time without deadly sinne, living in such a corrupt and diffolute wicked world as this is. For if those very persons, that doe use all the spiritual helpes and exercises, are, all that not-withstanding, much molested with the seare and danger of falling into deadly sinne; what shall become of those, that doe neveruse any of all these spiritual exercises scarcely in all their life?

And if the holy King David, and many other Saints (that lived so warily and vertuousty, and went armed with so many Spiritual weapons) did not with standing take such great falls, at what time the occasions of sin were ministred unto them, what shall become of them (trow yee) that make none account at all of any of these Spiritual exercises?

Hh

An

An Answer to an Objection, that some slothfull Christians doemake against the holy exercises of Prayer, Meditation, and Consideration, saying; that they are bound to no more, but to keepe and observe the Commandements of God, and of his Church.

SECT. X.

By thou wilt say, I am not bound to keepe any more then the Commandements of Almighty God, and of his Church. True it is, I grant. But yet to keepe well this wall, wee have need of a Fore-wall or Bulwark; and to keepe this vessell, we have need of a Cup-bord to keepe it in; and to raise up this building, we have need of a scassol, and other engines to raise it up withall. I meane hereby, that to keepe the

the Law of God, we have need of many things, to strengthen and encourage our hearts for the keeping and observation of the same Law.

For if the Nature of man were in so good plight as it was before sinne, then were it a very easie matter to sulfill our duty herein; but now (alas) having so many lets and contradictions, we have need ever to have two Cares, the one how to keepe the Law of God; and the other how to strengthen our heart, that it may overcome the impediments and contradictions that doe hinder us from fulfilling the Lawes and Commandements of God.

When the Children of Israel returned from the Caprivity of Bubylon, they went about to build ferasalem againe, and they intended to doe nothing else but onely to build; but because the borderers round about them, sought to hinder them in their

Hh 2 buil-

Nehem.

vell was thereby doubled. So that they were constrained to appoint the one part of the prople to attend to the building, and the other to fight and drive away their enemies from the wall.

Now in our case, whereas there bee so many enemies that doe daily and hourely seeke to hinder us in this Spirituall building of vertues; the Devils on the one side, with a thousand subtill snares and deceits; the world on the other side, with a thousand kindes of scandalous offences and evill examples; and the Flesh in the midst, with divers and fundry kindes of appetites, which bee so fiery and so contrary to the Law of God, (for God requireth Chastity, and the flesh longeth after sensuality; God requireth Humility, and the Helh seeketh after vanity; God would have Austerity of life, and

An Objection answered
the sless hunteth after delights

the stesh hunteth after delights and pleasures;) if now there be no Spirituall weapons exercised to drive away these enemies; if there bee no medicines used to cure this corrupted Flesh, how shall a man keepe Chastity among so many dangers? Charity among so many scandalous offences; Peace among so many contradictions; Simplicity among so many malicious deceits; cleanenesse of life, in a body so slithy: and Humility, in a world so much given unto pompous pride and vaine-glory.

Now to cure this Flesh, and to make resistance against these enemies, that doe hinder us in this building of vertues, wee have need of other vertues. Some to carry the burthen, and some others to helpe us to carry the same. For the vertue of Chastity suffileth the burthen of the Commandement, which saish; Thom shalt not commit Adultery. but

Hh 3 Fasting,

An Object son ansmered.

Fasting, Prayer, avoyding of occasions of sin, and other the like holy exercises, doe helpe to mortisse the sless, that it may be the better able to beare this burthen.

All which vertues, although they bee not alwayes of precept and bounden duty, yet are they oftentimes of very necessity, and bounden duty to bee exercised, when soever the danger we bee in is so great, that it require the exercise of them, for the keeping and fulfilling of the Commandements.

But among these vertues, and descrives (that doe helpeus to observe the Commandements) one of the most principall is Prayer. For Prayer is a principal meane to obtaine Grace, which is the thing that is of chiefel force, to sustaine the burthen of the Law of God.

And therefore Ecclesiaficm

An Objection answered,

multiplieth Prayer. For whereas he seeth by experience, that none can keepe the Law of GOD (by the observation whereof everlating glory is obtained) without the Grace of God, hee helpeth himselse by Prayer to obtaine Grace, by meanes whereof hee may bee able to keepe the Law of God.

The Law commandeth us to be Chaste. But besides this, the Holy Ghost addeth, and faith by the Wise man: Vnderstanding that none could bee chaste, unless that none could bee chaste, unless that none could bee chaste, unless that none for the same, and it was a great grace to know whose gift it was. I went unto the Lord, and I demanded of him this grace with all my heart.

Whereby thou maiest see (actording as we declared in the beginning) that the Wall hath need of a Fore-wall or Bulwarke, and the Vessell hath need of a Cupboord to keepe it in; and some

Hh 4 vertues

73

Math. 19.

Sap. 8.21, 1 Cor. 15, 10, Phil. 2-13, & 4.13.

Eccl. 35.

vertues have need of othervertues to defend and guard one another, on any many man

Now if this be true, that thou art bound to keepe the Law of God, and not to commit any deadly sinne, it is good reason, that thou doe seeke out all such meanes as may helpe thee to keepe the same Law, and to preserve thee without deadly sinne.

The which meanes, although generally they be but of counsell, yet sometimes they may bee of precept, when the necessity of exercifing them (as wee have faid) is so great, that without the use of those meanes, the very Commandements themselves cannot be kept and fulfilled, as all the learned Divines doe affirme.

Howbeit every Christian, that hath an earnest desire of his salvation, ought not to expect, and delay the feeking for these remedies, untill the very last and extreme

An Objection answered.

neme danger, when the knife is already at his throat; but hee ought to make good provision and to furnish himselfe before hand, by meanes of these foresaid Spirituall exercises; that he may live more fale and feenre, from the peril of breaking Gods Commandements :

Of the matter of Conside-T ation.

SECT. XI

LI Aving now spoken both of The profit and necessity of Consideration, and our hearts beingnow well affected herewith towards this vertue, let us begin to treate of the matter of Consideration, which confisteth of certaine Godly and devout Considerations, which are of great test force to induce us to the love and feare of Gody to the abhor-

ring Hhs

ring of sinne, and contempt of the world. For which purpole there be no Considerations bet. ter, nor of greater force and effi. cacy, then those that are taken out of the principall Articles and mysteries of our Faith; as the bitter Passion and Death of our Saviour; the remembrance of the terrible Day of ludgement: of the horrible torments of Hell; of the glory of Heaven; of the benefits of Almighty God; of our sinnes; and of our Life and Death; for every one of these points being well weighed and confidered, bee able to provoke our hearts very much to all the effects abovementioned.

These very points Bonavenfure hath treated, in a Booke that hee intituled Fascicularius, and hath devided them into the seven dayes of the Weeke. And thus he did, that a man might have every day new food for the Soule, and new provocations unto vertue; and so avoid the redioutnesse that he should otherwise have, in thinking alwayes upon one same matters was to the first

of Confideration.

And for this cause it seemeth good unto mee, to follow that same division, and if there bee any that shall not well like of this division, but will follow some other, he is at free liberty to doe, and hath allo examples to follow therein: for it importeth not much, what order and division he follow in the fame, And furely that is the best order to be uled in these matters, that each man findeth to bee best for himselfe, and wherein he taketh most profit and commodity.

That the Word of God, and the Consideration of Henvenly matters, be the food of ony Soules.

Oreover, Ithought it ex-IV I pedient, confidering that the the food and sustenance of pur foule is the Word of God and Confideration of heavenly matter, (for therewith is our foule susteined in the Spiritual Life. which consisteth in the love and feare of God) that like as wee give ordinarily to our bodies the refection twice every day, to preserve it from fainting inthis life; even so we should also give to our soule her ordinary refection twice every day, that the falle not in her life. Howbeit that is not a thing of bounden duty, nor of precept: but onely of wholsome counsell, especially considering, that the holy Saints, Prophets, and Apostles, have used this exercise more oftentimes.

We read, that the Prophet Daniel withdrew himselfe to this exercise three times a day; and the Propher David also used to praise God seven times in the day. And for this cause have we here assigned two kindes of Mc-

dita-

dirations: The one for the Morning, which treateth of those points and matters here before mentioned: The other for the Evening or Night, which treateth of the most bitter Pashion of our Redeemer.

of Consideration.

But if any man shall have suchwant of time, or of devotion, that he cannot withdraw himselfeunto this exercise twice in the day, let him yet finde the meanes to withdraw himselfe thereunto at the least once in the day. And that hee may not lose the fruit thereof, he may exercise himselfe one weeke in the one fort, and another weeke in the other sort, And in so doing, he may taste and take profit of all these Godly instructions, which we have here set forth unto him.

Dan. 6. 10.

Pfal.119. 164.

Of the Five parts that may bee exercised in Trayer.

CHAP. II.

1. Preparation.

Efore we enter into Prayer, it is very requisite that we doe first prepare our hearis unto this holy exercise; following therein the manner and custome of Musicians, who use to temper and tune their Lute, Violl, or Instrument, before they play upon it. And therefore Ecelesia. sticus saith; Before thou Prayes, prepare thy selfe, lest thou be as one that tempteth God.

Tol

of Prayer.

To tempt God, is to desire that he should worke a miracle in such things as may be done by other ordinary meanes. Seeing therefore that the Preparation of the heart is such a principall meane to obtaine Devotion; hee that goeth about to obtaine it without this meane, sheweth himselfe to have a desire, that Almighty God should worke a miracle therein, the which, as Ecclesiafticus faith, is as it were a tempting of God.

2. Reading.

Fter Preparation, it followeth that a man doe reade that matter which hee hath to meditate upon that day, according to the division of the dayes of the weeke, which wee have made heretofore. And this manner of Reading is undoubtedly very necessary for such as are novices and yong beginners in this exercise;

What it is to sempl God.

Eccle, 18. 22,

exercise; untill such time as a man doe know what he ought to meditate upon.

3. Of Meditation.

Frerwards, when by theuse and practile of certaine dayes, he is well instructed therein, then this reading shall norbe so needfull, but that hee may forthwith proceed unto Meditation.

4. Thankes-giving.

A Fter Meditation, there may follow out of hand a devour giving of Thankes to Almighty God, for all such benefits as wee have received: the which ought evermore to accompany all our Prayers, according as the Apostle exhorterhus, saying; Oceny your selves very earnestly in Prayer:watching therein with Thankefgiving.

For

For as Saint Angustine laith; What thing is there that we can better conceive in our hearts s with better pronounce mouthes, and better write with our Pers, then this short sen-

of Prayer.

tence Deo gratia, Thankes bee unto God? Nothing can be said more briefly, nothing can bee

heard more sweetly, nor underflood more joyfully, or done more fruitfully.

5. Petition.

THe last part is Petition I which is properly called Prayer, wherein wee defire of Almighty God all such things as are behoovefull, as well for the falvation of our selves, as of our neighbours, and of all the whole Church of God.

These five parts may be exercised in Prayer; and among other profits and commodities, that are wont to come thereby, this is

onc.

Col.4.2.

one, that the points being duely exercised, doe minister unto a man great plenty of matter whereupon to meditate; setting before him all those diversities of meates, that in case he list not eate of one, he may yet eat of a nother; and that when hee hat made an end of meditation in one matter, hee may forthwith enter into another, and so find variety of matter wherein to continue his meditation.

I know right well, that neither all these parts nor this order is alwayes necessary for ell performs. How beit, this manner my serve very well for all such a are but novices and young begin ers in this exercise, that so they may have some order and direct them selves at the beginning. For centaine it is, that some things between the it is, that some things between an Art, which afterwards, when they bee once knowne are but super-

fiperfluons. And therefore, of any thing that shall be here trea-

hould thinke, that I intend to make the same a perpetual law

orgenerall rule. For mine intent is not in these Instructions to

make any law, but onely to shew an introduction for the direction

of all fuch persons as are hut no-

vices and beginners in this way. In wich course, after that they

shall be once entred by following this introduction, then the very

use and experience they shall have in this exercise, and much

more the Holy Ghost will teach

them each thing that they have to doe herein. The which being

once said in this place, I defire it

may bee understood in all the rest

of this Booke.

Of

the laying of the Wife man, The uf man at the beginning is an accuser of himselfe. This manner of Preparation,

seemeth to be as it were the pul-

ling off of our hose and shooes to

enter into the Holy land, and (as it were) the washing of our gar-

ments to goe to receive Almigh-

ty God, when hee commeth to

treat with men, and to teach

Of Preparation.

Prov. 18. 17.

Exod.3.5

Exod.19.

IO.

Of Preparation, which is a thing very requisite to bee used before Prayer and Meditation.

SECT. III.

Ow it shall be requisite for lus, to treat particularly of every one of these five parts Forelaid, and first of Preparation, which ought to goe before the other.

We faid even now, that it was needfull to use some preparation of our minde before we enter in to Prayer. This Preparacion may bee made divers manners of wayes. For a man may dispose himselfe unto Prayer, by calling to minde his sinnes and offences; and namely, fuch sinnes as hee hath committed that present day, and he may accuse himself of them, and defire of the Lord pardon for them, according to

them his holy Law-This manner of Preparation wee are taught to use even by Nature it lesse. For we see it is a common manner, that when we goe to request any benefit of any friend of ours whom we have offended, we doe first desire of him pardon and forgivenesse, before wedemand any other thing of him.

This may be done sometimes with the heart onely, and sometimes by saying the generall Confession, or the fifty one Psalme; or some other like penitent Pray-

ers.

Preparation unto Prayer May bee made divers maies.

Preparation by confidering OHY OWAR immes.

ers. Wherein good heed must he taken, that these Prayers bee not said in post hast, but withat great quietnesse, attention, fce. ling and repentance of heart as we can.

Howbeit, a man ought notto stay over-long in this consideration of his finnes, (as some perfons doe, that both begin and end herewith, yea, and passe all their whole life therein.) For albeit this confideration of our finnes bee alwaies good (and a) the beginning very necessary)yell it is meet that it bee with fuch moderation, as that it occupy not that time which should beebe Howed about other better man ters. Neither is it needfull in this exercise, for a man to const. der very par icularly his finnes, and namely fuch; as the remembrance whereof may move him to fome evill cogitations: but it is sufficient to make (as it were) a bundle of them all, and to growne

rowne them in the bottomlesse. ca of the infinite goodnesse and percy of Almighty God, with hood hope to receive pardon ndremedy of him for the same.

Wee may also prepare our elves unto Prayer, by confideing the Majesty and greatnesse fthat Lord unto whom we goe ospeake in Prayer. For this conderation will teach us, with what great reverence and humily, and with how great attentinit behoveth fuch a miserable freature as man is, to speake unpa Lord of so great Majelty as limighty God is; concerning a hatter of so great importance as

his owne falvation. But that thou mayest underland somewhat of the Majesty f Almighty God, thou must onlider, that the Heavens, the farth, and all than is Created, is o more before the Majesty of limighty GOD, then a little emmer, or (as the Wife man

Preparation on by com fidering. the Mailfly of God.

Wild. 11.

(aith)

Gen; 18,

27.

saith) a graine of waight in the ballance.

Now if all Creatures bee no more then an Emet beforehim, what shait thou then seeme to be before him, that art so small a part of the world? This consderation of the Majesty and greatnesse of Almighty God, is as it were a profound reverence that the foule maketh within it selfe, before the throne of that se preame Majesty, at what time se entreth into his Pallace to speak with him.

Math.26. 19. The Example of cbrist teacheth us bow to prepare our selves to Prejer.

With this manner of Humilin and reverence, the Sonne of God taught us to Pray, when making his prayer, hee cast himselfepm strate upon the ground:giving # thereby to understand, how humble and lowly a man ought toba and how much heeought to con sider of his owne basenesse and vilenes, whensoever he goetha bout to speake unto Almight God. With this spirit & humble reve

reverence, a man may repeate those wordes of the holy Patriarch, where hefaith : I will speake to the Lord, although I bee but dust that the feet of and ashes.

That it is very good to consider before-hand for what purpose and endwee goe to prayunto Almighty Gode

DVt above all this it shall Dhelpe us very much in this Preparation, to consider well what we goe about to doe, when we settle our selves to Prayer. For if wee doe well confider it; wee goe to pray for none other purpose, but to receive the spirit of God, and the influences of his Grace, and and the joy of Charity and Devotion, wherewith we see how the soules of just persons are replenished at the end of their long and devout Prayers.

Now this being so, thou mayest perceive hereby, with how

great:

great Humility and reverence.

and with how great attention

and devotion, thou oughtest to come, when thou does open the mouth of thy soule to receive Almighty God. Consider with what great and fervent Devotion the holy Apostles were ensumed, at what time they expected and looked for the comming of the Holy Ghost, and by that may est thou understand, how thou oughtest to prepare thy selfe, when thou goest about to looke for, and receive the same holy

Hereby thou seeft, how close that thou oughtest to have the gates of thy understanding and Will, at the time of prayer, from all the cares and thoughts of the World; and how open they ought then to be unto Almighty God alone, that in case he come to enter therein, he returne not hacke

Ghost, albeit it bee not in such

plentifull and abundant wise as

backe againe, finding the gates that against him, or the lodging Chambers taken up and pestered with other guests.

Now with this Preparation and spirit, maiest thou present thy selfe in Prayer before the sace of the Lord, as that sicke man of the Dropsie did, who stood before him, expecting from his mercifull hand to be restored unto his health, or as the Leaprous person did, who kneeded downe at his seete, and said humbly unto him: O Lord, if them wilt them canst make meedeleane.

Consider, that in like manner as a little hungry Dogge standeth before his Masters table, fawning very earnestly upon him with his eyes, and all his whole body, looking ever for some little piece of bread to come from his Table; and after the same sort oughtest thou to present the selfe before the rich Table of the

Luke 14.

Math.

Mark.1,

Ii 2

Lord

fal.123.

OfPreparation.

Lord of Heaven, confessing thy selfe to bee unworthy of the whole abundance of his mercies, and defiring him most humbly to bestow some little portion thereof upon thee for thy reliefe. With this lowly spirit maiest thou say the Psalme: Ad televavi oculos meos, qui habitu in calis, &c. The which albeitit be but short, yet it is very fit and convenient, to stirre up and enkindle this foresaid affection in preparing thy selfe unto Prayer.

This manner of Preparation or the other, thou mayest (gentle Reader) use at thy liberty: but the first seemeth to be more convenient for the night, when a man ought to examine his conscience, and desire pardon and forgivenesse of Almighty God, of all such defects and offences, as he hath offended him in that day.

And the second manner of Preparation is most fit for the Morning

Morning when he riseth, before the breake of the day, to desire then of Almighty God, the affistance and succour of his grace, whereby he may the better beflow that day in his fervice-

That to know how to pray as a man ought, is a special gift of GOD.

D Vt because to know how to D pray as a man ought, is a very speciall gift of Almighty God, and a worke of the holy Ghost, therefore thou oughtest to desire the Lord most humbly, both in the one Preparation, and in the other, to instruct thee how to doe thy duty herein, and to give thee grace that thou maiest speak unto him in thy Prayer, with such attention and devotion, with such recollection and closenesse of minde, and with such feare and

and reverence, as is behoovefull to be used before so great a Majesty; and withall desire him, that thou maist in such wise persevere, and spend that little time in this exercise of Prayer, that thou maist in the end arise from the same with new sorce and strength, to doe all such things as appertaine to his service.

Preparationby vocall Praycrs,

It is thought also to be a good manner of Preparation, to fay some intercessions or Vocall Prayers before Meditation, of which fort there be many in divers Bookes of devotion, of S. Augustine, and in the Pfalter of David, where there bee divers devout Psalmes, that will helpe very much to enkindle and firreup devotion. For it is the property of devout sentences (being said with an earnest minde and attention) to wound the heart, and to lift it up unto Almighty God: the which devout sentences are so much the more more behoovefull and necessary for us, by how much we finde our spirit to bee more cold, and distracted.

With what intention a man ought to come unto Prayer.

Here I thinke it necessary to declare with what intentien a man ought to come unto Prayer. For hee must not goe thereunto chiefly for his owne consolation and delight, (as some that bee great lovers of themselves use to doe) but onely to suffill herein the will of Almighty God, and to desire of him his grace, and to dispose himselfe for the obtaining of the same.

And herewith he must submit himselfe in such wise into the hands of Almighty God, that he must be as ready and content to be without consolations in his

i 4 Prayer.

Prayer, as to have them; remitting himselfe humbly into his hands to dispose of him, and of all things belonging unto him, as his divine Majesty shall thinke good; acknowledging on the one fide, that he deferveth not a. ny thing of him, and beleeving on the other, that although it bee fo in very deed, yet the Lord of his infinite goodnesse and mercy, will doe whatsoever shall be most convenient and behooveful for his falvation. And therefore a man ought to content himselfel alike, whether the confolation be great or little, and to take in good part what soever usage the Lord shall shew unto him, accounting himselfe utterly unworthy of all those things that he bestoweth upon him, and being ready to fulfill all such things as he shall command him, not in respect of the benefits he hopeth to receive, but in respect of them he hath already received, and in conficonsideration of his bounden duty unto Almighty God. But we tee that many persons doe quite contrary to this rule, and be like herein unto yong shrewd Boyes, who unlesse they be dandted and cockred, will not doe the thing that they are commanded.

Ithinke it also requisite here to advertise, that when a man mindeth to use the exercise of Prayer in the Morning, hee doe goe to bed with this care over night; and like as those that intend to bake the next day, doe ule to lay the Leaven over night; even so must a man with a godly carefulnesse, prevent and recommend over night unto the Lord, that thing which he intendeth to meditate the next day following And in the Morning to foone as he awaketh, hee ought forthwith to occupy his heart with this holy thought, before any other doe enter therein. For at that time the disposition of ou;

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To be carefull over night what we must meditate the next morning.

heart is such, that whatsoever thought doth first enter into us, it seaseth and taketh possession of our heart in such wife for that day, that we shall very hardly afterwards put it away from us. And for so much as the Prayer of many persons is very acceptable unto the Lord, therefore that shalt doe well to consider in thy Prayer both in the Morning and Evening what a number of Gods Servants, both men and women in the World, be at that time watching and persevering before the presence of Almighty God humbly confessing their sinnes before him; and craving pardon for them; and entreating at his hands, such graces and blessings as are needfull for them; with which persons thou oughtest humbly to joyne thy selfe, that the presence and sweet remembrance of them, may be unto thee a provocation of devotion, and an example of perseverance

Of Preparation.

in thy Prayer; and also, shar whenfoever thou shalt finde thy selfe cold and negligent in this exercise of Prayer, and that some thoughts come into thy minde, moving thee to end the same, thou mayest be ashamed, and reprehend thy selfe, by the example of so many good and vertuous persons, which with so good attention and carefulnesse doe persevere so long time in this exercise of Prayer without ceasing, offering their bodies and soules unto Almighty God in sacrifice.

Of Reading.

CHAP. IV

In mhat manner we must Reade.

Fter Preparation followeth reading, the which ought to be done, not lightly, as passedover in haste, but with very great deliberation and attention, applying thereunto not onely understanding, to conceive such things as thou readest, but much more thy Will, to taste those things that thou understandest. And when thou commest to any devout place, thou shalt doe well to stay and pause somewhat longerthercupon, and to make there (as it were) a station, in thinking upon that matter which thou halt read, and in making fome fort Prayer upon it, according as Saint Bernard counselleth us. laying: It is requisite oftentimes, to gather and procure a little firit and devotion out of the matters that we read, and to breake off the course of our reading with some kinde of Prayer, by meanes whereof, we may lift up our bearts unto Atmighty God, and talke with him, according as the sense and matter of such things, as we reade doe reguire.

Here must ladvertise, that the reading be not very, long, lest it occupy the greatest part of the time, that ought otherwise to be upon other more beltowed principall and mecessary exerciles. For as Sinc Augustine saith: It is very good both to Reade and to Pray, if we can doe both the one Reading.

S.Bernard

Praver is better than and the other: but in case we can not performe them both, then Prayer is bester than Reading. But because in Prayer there is sometimes labour, and in Reading a facility, therefore our miserable heart doth oftentimes resuse the labour of Prayer, and runneth to the delight of Reading, as the same holy Father complaining of himselfe, saith, that sometimes he hath so done.

when there wanteth wheatenbread, men doe eate bread of Rie, or of Oates, because they would not be altogether fasting: even so when thy heart is in such wise distracted, that it cannot enter into Prayer, then mayest thou stay somewhat the longer in Reading, or joyne Meditation and Reading together, by reading one place and Meditating upon it, and then another, and another, after the like sort. For if by this meane, when the understanding Of Reading.

is once bound unto the words of the Reading, it cannot so cafily wander abroad into divers imaginations and thoughts, as when it goeth freely and at liberty. And yet better it were to wrastle all that time with Almighty God, as the Patriarke Jacob did, that in the end, when the wrastling is done, hee may give us his bleffing, or grant unto us the devotion which wee seeke for, or some other greater grace, which he never denieth unto them that doe faithfully labour and strive for the love of him.

Gen, 32.

O

with meditation.

Reading

CHAP. V.

Two kindes of Meditation.

Frer Reading, it followeth That we doe Meditate upon the place that wee have read. Concerning which point it is to be knowne, that this Meditation is fomerimes upon things that may bee figured with the imagination, as are all the points of the Life and Passion of our Saviour Christ.

Imaginary meditation !

Sometimes againe, this Meditation is upon things that doe rather Of Meditation.

ther appertaine to the understanding, then to the imagination: as when we thinke upon the bemiss of Almighty God, or upon his goodnesse and mercy, or upon any other of his perfections.

This manner of Meditation is called Intellectuall, and the other Imaginary: and we use both the one manner and the other in these exe cites, according as the matter of the things doth require.

Inselledis. all Meditatien.

1,07

How to use Imaginary Meditation.

THerefore when the mystery I whereupon wee intend to Meditate, is of the Life and Passion of our Saviour Christ, or of any other thing that may be figured by imagination, as of the last Day of Indgement, or of Hell, or of Heaven, we must then figure and represent every one of these

mat-

matters in our imagination, in fuch wise as it passed: and make account, that even there in the very same place where we are, all the same passeth in our presence. And this manner of meditating, serveth to this end, that by meanes of such a representation of these things, the consideration and feeling of them may be the more lively in us.

The effects of Imaginary Moditation.

Some there bec, that imagine, that every one of these things whereupon they meditate, paifeth within their owne heart; for sithence our heart is able to containe within it the forme of Cities and Kingdomes, it is no great matter for it to containe allo within it, the representation and forme of these mysteries And this manner of meditating, is commonly a great helpe also to keepe in the minde more closely recollected, by caufing a to attend to her worke, after the manner of Bees, which works their

Of Meditation.

their Hony-combes, within their owne Hives. Either of these two wayes wee may use in this kinde of Imaginary Meditation. For incase we goe with our cogitation to Ierusalem, to meditate the things that passed there, each thing in his owne proper place, it is a thing that doth commonly weaken and hurt the head.

And for this very cause likewise, a man must not fixe his imagination over-much upon the things whereupon hee meditateth. For besides, that it wearieth the head, a man may also fall into some deceit by reason of this vehement apprehension, in perswading himselfe that hee seeth the things really in very deed, which he imagineth with such vehemency and force.

Of

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such vehemency and force.

Of

Of Thankes giving.

CHAP. VI.

*Hese three parts being ended, there may follow immediatly a Thankef-giving unto Almighty God for the benefits we have received. And that we may not interrupt the course of our devotion with divers affedions and matters, a man may continue this part with the former, taking occasion of such things as he hath meditated upon, to give thankes unto the Lord for the benefit he hath done unto him in that Meditation: and with this benefit to joyne all other benefits, and to give him most humble and hearty thankes for them all.

Inwhat order we must exercise Thankesgiving.

Of Thankesgiving.

A S for example, when wee Thave ended our Meditation upon any point of the passion, we may then forthwith give most humble and hearty thankes to the Lord for the benefit of our Redemption: and especially, for that it pleased him, to redeeme us with so great paines and torments. And even then also letus give him most humble thankes, for all his other benefits.

In like manner, when we have meditated upon our sinnes, wee may give him thankes for that he hath expected us so long time, and called us to repentance. And when we have meditated upon the miseries of this life, we may give him thankes for that hee hath delivered us from a great

number

number of them. And when we have meditated upon the departing out of this world; we may give him thankes, for that hee hath given us life, and granted unto us folong a time to repent.

And when we have meditated upon the joyes of Heaven, wee may give him thankes, for that he hath created us to bee parta. kers of so great a felicity. And so likewise may we proceed in all the rest. And afterwards (according as we have declared) a man must joyne with this benesit all other benesits; as the benefits of Creation, Conservation; Redemption, Vocation, and Glorification; of the which benefits we have treated heretofore in the former Meditation And then for these and other infinite benefits, as well publique as secret, wee must give him as many humble and hearry thankes as we can, and call upon all creatures both of Heaven and Earth

o helpe us therein. And with his Spirit wee may sometimes sy that song of the three Children: All ye workes of the Lord: or else the Psalme, My soule raise thouthe Lord, &c.

Dan.3. 57. Pfal.103.

Of Petition.

CHAP. VII.

Here it remainerh that wee I doe treat of the last part of all, which containeth in it two parts: in the one part, we make Petition unto Almighty God for our neighbours; and in the other, for our selves.

The first part may be continued with Thankesgiving desiring that all creatures may serve and praise the Lord, who is so wor-

thy

We must pray for the corsversion of all nations unto Goda

Fer all Magi. strates and GOVERNOTS

For all members of the Catholiske Church.

thy to be praised and served, for that he is so mercifull and bountifull unto all his creatures. And with this affection and defire of the glory of Almighty God, let him pray first and principally for all the universall world, that all Nations and people may know and ferve fo Mighty a Lord Then for all the Catholike Church, and for all the Governours in the same. As for example, wee must pray for Kings, Princes, Magistrates, that beare rule, either in the Church, or Common-wealth; and for all other inferiour Officers and Mini-Aers in the same; that they may be carefull of their ducy, in dire-Ching all the faithfull in the knowledge and service of their Creator.

Likewise, let himpray for all the members of the Catholike Church; for the just persons, that it may please Almighty God to continue them in their vertuous lite; for sinners, that it may please him to pardon them: let him pray also for his Parents and Kinsfolkes, Friends and Benefaftors, and for all that be in tribulition and captivity, and for all prisoners and sicke persons, unto whomhe may (without any distraction or intermission of his Prayer) doe the workes of mercy, in recommending them unto Almighty God who created them, and referring the necessities of all persons, into those hands which were stretched up-

Of Petition.

What things we must demand for our selves.

on the Crosse for them all.

A Frerthis, he may desire such Athings for himselfe, as hee perceineth himselfe to stand in need of, according to the particular necessities and miseries that K k

life

that he feeleth in his foule, and especially, when he desirethhelp, and remedy of Almighty God, against such vices and passions, as doe most trouble and molest him, and to grant him such vertues as be most needfull for him. This kinde of Petition (among other commodities) hath this withall, that it remueth daily in the foule some good purposes and desires of vertues, and moveth it to be the more earnest in doing that thing, which he hath so oftentimes and so heartily defired: and it maketh himtobe the more ashamed of himselfe, when he doth it not by calling to minde with how great defire and instancy, he hath desired the Lord to grant him grace to doe it. And of this minde is S. Chrysoftome, where hee faith thus: Such as pray earnestly invery deed, will not suffer their hearts to commit any thing that is unseemely for such an exercise, but have ever their.

their eyes upon Almighty Gods with whom a little before they talked and were conversant. And so by that cogitation, they put away from them all the suggestions of the Devill, when they thinke and confider what a hainous matter it were, that he that had a little before talked with Almighty God, and defred of him chaftity and holineffe, with all other vertues, should immediatly runne to his enemies side, and open the gate of his soule to receive in filthy and dishonest delights, and suffer the Devill to place himselfe in that heart, where a little before the holy Ghost made his abode.

But it is very much to bee lamented, that there be some persons that thinke to excuse themselves, by saying, that they know
not what thing to desire of Almighty God: Surely this is no
sufficient excuse. For what beast
is so insensible, but that he knoweth some manner of way how to

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S. Chryso-Storme.

H'e muft pray to obtaine ver-SHES .:

signifie the need he standethin? What sicke man is there, that cannot say, here it grieveth me? Consider therefore (O man) thy felfe. Consider (1 say) with what vices and passions thouarr most troubled and molested? if with covetousnesse, if with anger, if with detraction, if with vaine-glory, if with stubbornenesse of thine owne will, if with loosenesse of tongue, if with lightnesse of heart, if with the love of honour, estimation, and delights, if with inconstancy in fuch good purposes as thou intendest, if with selfe-love, or any other the like passions or pestilences of the minde, and discover all these wounds plainely one by one, unto that heavenly Physician, that hee may heale and cure them with the oyntment of his grace.

After that thou hast demanded remedy against thy vices, defire him then to grant thee all such **VCITUES** vertues as be most behoovefull for thy salvation. And because this is a principall part of this exercise of prayer, wherein oftentimes is spent all the time thereof, with very great tafte and profit, I thinke it good to note here unto the devout Reader, those principall vertues which be, as it were, the pillers of the spirituall life, that thou mayest alwayes long and figh for them, and alwayes desire them very infantly of the Lord in Prayer.

Of the most necessary vertues that are to bee demanded is Petition.

SECT. I. Eirst, thou must desire of the Lord these foure vertues, which bee as it were the foundation of all the Spirituall life; the which vertues wee must alwaics have before our eyes, because they bee alwayes necessary

Kk 2

These vertues bee a comely composition of the inward and outward man: Discretion and attention in all such things as we shall either doe or say; That every thing may be directed according to the judgement and order of reason; to bridle our tongue, and to make a due account of it; and to use rigour and austerity in the government of our person.

Now among these vertues, we have put the comely composition of the inward and outward man in the first place; because it is the beginning that disposeth unto all the others. The composition of the inward man, conststeth in having Almighty God present in his heart, and the compolition of the outward man consisteth in doing all things in fuch fort, as is feemely for one that is alwaies in the presence of Almighty Of Petition.

Almighty God, and that he hath him alwaies before his eyes, as the ludge and Wirnesse af his whole lite.

After these doe follow other foure vertues, wherein conssteth the lumine of perfection, which venues be in such wise annexed and linked the one to the other, that the one cannot be had without the other. These vertues be In these persect Obedience, Morrification of our owne proper will, Fontitude to overcome all manner of difficulty and labour; And to have a hatred and contempt of our selves. Fort is manifest that the summe of all Christian Dodrine, is a perfect obedience and conformity unto the will of God; as well in all fuch things as hee commandeth, counfelleth and inspireth, as in all that hee ordaineth and disposeth concerning us. This Obedience cannot bee keprunlesse we have a knife in our hand, to cut away all the inordinate Kk4

vertues confistetle the summe of perfecti-07**4.**

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ordinate appetites of our fensuality and will, which doe with stand the will of Almighty God.

But this stroke no man is able to give, unlesse hee have great fortitude of minde to fight with himselfe, and to make mortall warre against his owne inclinations and appetites. And this kinde of warre none other shall ever make, but he that hath for the love of God attained to have atrue and holy abhorring and contempt of himselfe. For looke where abhorring is, there doth eafily follow evill intreating, and contempt of the thing that is abhorred; but where is nothing but love, there doth a man very unwillingly take the whip inhis hand to deale roughly withthat thing which heleveth. Whereby it appeareth, that not one of these vertues is able to move out step, without the helpe and succour of the other. After these doe follow immediately other foure

foure very high and noble vertues; which be, Humility both
inward and outward; Poverty
both of Spirit and of Body; Patience in all adversities and tribulations; Purenesse of intention in good workes, doing all
things that we shall doe, all onely for the love of God, without
mixture of any commodity, or
respecticither Spirituall or Temporall.

After these, doe follow other source vertues, which are the beginning and end of all persection: To wit, a most street Faith of such things, as Almighty God saith and promiseth; An assured Hope in him, as in our true and loving Father in all the necessities and tribulations that shall happen unto us; A love of Almighty God, which must alwaies burne in our hearts, and joyntly with this love, to have a feare and reverence of his great Majesty and Justice, which must ever-

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more accompany all good workes.

And with all this aforefaid, we must joyne Perseverance and continuance in the exercise of all these vertues, the which causeth aman in a small time to attaine to the top of pefection. In these foresaid vertues, doth the summe of all perfection principally confift: and therefore all our fludy and diligence must be imployed in feeking them by all meanes possible, and especially by Prayer, which is the principall meant whereby all goodnesse is obtained.

Here I thinke good to give this advice, that when a man shall demand of Almighty God any of these vertues, hee stay himselfe therein for a time; and make as it were a station in every one of them, in considering briefly the principall motives that may induce us to the love and exercise of such a vertue. Hon

How to desire of God the vertue of Charity.

Of Petition.

A Sfor example: : When wee Almighty God the vertue of Charity; which is the love of God, wee may say in this wise: Grant me grace, O Lord, 1 beseech thee, that I may love thee with all my heart, and with all my soule, for that thou art an infinite goodnes and excellency, that deferveth to beloved with infinite love; and besides this, for that thou art my onely Benefactor, my Father, my Creator, my last End; and the Spoule of my soule, unto whom all love is due.

How to defire the vertue of Hope.

Nlike manner when thou shalt Idesire the vertue of Hope, thou mayelt say in this wise: Give mo grace

grace also, O Lord, I beleech thee, that in all the necessities and tribulations that shall happenuntome in this life, I may trust in thee, seeing thy mercy is infinite and thy promifes true, and the merits of thy onely begotten Son be of infinite value, which doe speake and make intercession for me. After this fort mayest thou defire the feare of God, and hu. mility with other vertues. The forme of which Petitions I think not meete to note here particularly in writing. For like as it is faid, that that meate doth more profit the ficke man, which he himselfe eateth and cheweth with his teeth, then that which is given unto him in drinke: even so is that Prayer wont to be more profitable, which is framed by him that prayeth with such words as the holy Ghost teacth. eth him, then that Prayer which is made and compounded with other folkes words, which of-

untimes be said and passed very lightly over, without any manner of attention or affection.

This last part which is Petition; besides that it is very case to be done, is also very profitable. For as we faid before, it is not onely an exercise of Prayer, butalso of all vertues, and as it were a reading and conference of them all: wherein a man renueth all his good purposes and desires, and recordeth to his memory, the principall points and Articles of the Law of God, which is the continuall exercise of the Iust man; of whom it is faid, That he meditateth upon the Law of the Lord both day and night.

Thele five parts aforesaid, may bee used in the exercise of Prayer; albeit (as we have said) they bee not all necessary to bee used at all times. For fometimes all the time of Prayer is spent in Meditation alone, or in Petition. Neverthelette, I thought good

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Prayer, that no man might leave off this holy exercise for want of matter, and also that at such time as Devotion faileth, (which is no just cause why we should relent and with draw our selves from good exercises) a man might have matter whereupon to occupy himselfe during that time, doing on his part so much as lieth in him, which is the thing that Almighty God requireth principally of us.

Here is diligently to be noted, that among all these five parts of Prayer, the best is, when the soulc talketh with Almighty God, as it doth in Petition. For in Reading or Meditation, the understanding discourseth with little labour where soever it thinketh good. But when we talke unto Almighty God, then the understanding mounteth up on high, and after it followeth also the Will, and then hath a man commonly on his part,

part, greater devotion and attention, and greater feare and reverence of the Majesty of Almighty God, with whom hee speaketh, and withall, an humble and servent desire of the thing which he demandeth of him.

And this mooving and lifting up of the Spirit, with all these acts of vertues accompanying it, doe leave the soule in a more noble state, and better edified, then any other discourse whatsoever it be, as every man may perceive by experience in himselfe. For it is evident, that in the discourse of Meditation, there is no other thing but onely a godly inquisition and consideration of Spirituall things, the which as it is an act of the unerstanding, so it is of little profit or commodity; but in the devout Prayer, there is made a concurrence and generall affembly (in a manner) of all vertues, and with their wings, the soule listeth it selfe up on high,

high, and attaineth to be joyned and united with the Almighty and everliving God.

And although this Spirituall communication and conference with Almighty God, bee the best point of all the exercises of Prayer: yet among all the communications with him, the best and most profitable is the communication of love, at such time as we bee actually loving of Almighty God, and praying him, defiring him with great instancy and most earnest delires, to grant us that we may love him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable unto Almighty God, nor more pleasant and profitable unto a man, then the use, practile, and exercise of this so excellent a vertue.

This the holy Fathers doe call the exercise of Aspiring unto the love of God. And to this end were Meditation, Prayer, and all other other Godly exercises ordained. And therefore it is given for a generall rule unto all such as doe Pray, that they labour and endeavour so much as lyeth in them, to lift up their spiritunto this Divine Communication, which is to speake and treate with Almighty God himselfe, and especially concerning his love, and the exercises of Aspiring unto him.

And for this cause it shall doe well to leave this Petition of the love of God, untill the end of all the exercises of Prayer, and so to reserve the best Wine for the end of this Banquet, to the intent that when a man is come to the end of his Iourney, hee may stay himselse herein solong as he lisleth. Howbeit, it shall not bee amisse both to begin and end with this Petition of the love of God, when loever the holy Ghost shall open him a way, and direct him unto the same. More-

Rom. 8,

Wherefore, If God bee for us, who shall be against us? If God sustifie us, who shall condemne us? This is he (saith S. Peter) of whom Of Petition.

the Prophets beare witnes: That him is obtained pardon and remission of sinnes. So that in the verme and Name of this Lord, wee
might to take a good heart and
murage with us, when we go to
make our Prayers unto Almighty
God, and have this considence,
that what soever wee shall duely
demand, by him shall be granted

For the principall condition that our Petition must have, that it may bee effectuall before Almighty God, is (as S. James saith) to make the same with Faith and considence.

Whereupon our confidence must bee grounded, when we make Petition unto Almighty GOD.

This confidence must not bee grounded principally upon our owne selves, nor upon our owne workes and merits, but up-

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on the workes and merits of his leng their owne defects and Sonne, our Saviour Iesus Christ infinite mercy and goodnesse of Almighty God, which cannever be overcome with any kindeo

sinne or inequity.

And besides this, our consi dence must be also grounded up. on the truth of the words and promises of Almighty God, who hath promised in all the holy Scriptures never to faile that man, that with all his heart shall convert himselfe unto him, and call upon him, and repose his whole trust and confidence in him. And albeit he that Prayeth, hath beene untill that time never so great and hainous a finner, yet let him not therefore be dismayed, for (as S. Jerome saith) our lins past doe not condemneus, if we take no delight therein.

Whereby it appeareth, that they be deceived, that in consi-

dering

onely begotten and best-beloved reakatsse, doe mistrust that Alnighty God will not heare and joyntly therewith, upon the hem: and they doe not confider hat the principall foundations of this confidence are the merits of our Saviour Christ, and the mercy of Almighty God, and the buth of his holy Word, Which uthe Prophet Saith) is a shield but them that put their trust in

Note three principal foundatiens of our confidence in Prajer.

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Certaine Advises to be observed mibese Five paris above-named: and especially in Meditation.

CHAP. VIII. LI Aving now spoken of the L Iprincipall parts of Prayer, I thinke it convenient to give cermine Advises and Instructions, which ought to be observed in them all, and especially in Meditation,

St. Terome.

ration, whereof we mind to tre principally in this place.

The first Advise.

That in our Meditation, wee mu not for the observing of our ordinar course, put away from us any good thought or consideration, wherein wee finde more devotion.

SECT. I.

He first Advise is (concerning the matter of Meditation) that although it be well done for a man to observe these special points of Meditation, according as they bee here before devided by the dayes of the Weeke, for to exercise himselfe in them; yet if in the midst of his way there Advises for Meditation.

e offered unto him any other confideration, wherein he findeth more sweetnesse and profit, hee ought not to put the same away from him to fulfill his ordinary taske. For it standeth not with reason, that we should extinguish the light which the holy Ghost bath begun to give us in any good thought, where (perhaps) the same light shall not be given untous. And besides this, sith the principall end of these Meditations, is to obtaine some Devotion and feeling of Divine things, it were against reason, when we have already obtained the same with some good consideration, that wee should goe about to seeke for it by another way.

Howbeit although this be verytrue, (speaking ordinarily) yet may not a man therefore take herein so great liberty, as upon every occasion that is offered unto him, to bee moved forthwith

very

very lightly to forgoe that thing out of his hands, which he hall as it were in possession, for some other thing which he is desirous to have; unlesse it be at such a time, as hee perceiveth a more certaine profit in the one, then in the other.

The second Advise.

That in our Meditation, wee must eschue the superfluous speculations our Vuderstanding, and commit shie businesse to the exercise of the affections of our Will.

SECT. II. He second Advise is, that he labour to eschue in this exercile, the superfluous speculation Advises for Meditation.

of the Vnderstanding, and endeayour to use this matter rather with affections, and feelings of the Will, then with discourses and speculations of the Vnder-

standing.

It is therefore to be noted, that the understanding on the one side helpeth, and on the other side it may hinder the operation of the Will, to wit, the love and feeing of Divine things. For as it is necessary, that the Vnderstanding doe goe before the Wil to guide it, and give it knowledge, what it ought to love; so when the speculation of the Vnderstanding is overmuch, then it hindereth this operation of the Will; for so much as it suffereth it not to have place and time to worke.

And therefore like as it is said of the poyson which is put into Treacle, that if it bee little it is wholsome and necessary, but if it be overmuch it is hurtfull: Even to likewise may wee say after a

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fort in this exercise, that the seeking to know God with simplicity, helpeth the Will the more to love him; but the seeking to know him with overmuch speculation, hindereth the Wil, and causeth the operation thereof for that time to bee the more seeble and weake.

And the reason thereof is, for that the vertue and power of our foule being finite and straited within certaine bounds and limits, the more it imployeth her vertue and force on the one part, the leffe remaineth to be imployed on the other, even like the Fountaine that runneth thorow two Pipes, the more water that it dischargeth by the one Pipe, the leffe it hath to yeeld through And after the like the other. fort doth the soule principally by the operation of the understanding, by the which (for that it is) fo noble and fo excellent a power) the soule imployeth and DOM.

powreth out all her whole force in such wise, that in a manner she worketh nothing at all by her other powers, at such time as the understanding is very attent, and earnestly occupied in the vehement speculation of any matter.

And therefore wee finde by experience, that a man may with more facility preserve the affection of the Devotion in any exercise of the body, wherein he laboureth with his hands, then when he hath his understanding busily occupied and attent in the speculation of any matter. For the understanding and the will, bee as it were two ballences of our soule, the which are disposed in such fort, that the ascending of the other, and so contrariwise.

So that if the speculation doe encrease overmuch, then the affection thereby decreaseth; and if contrariwise the affection doe increase, then the speculation

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Gen. 32. 29.

The HMderstanding and the will be two fect of our foules whereby it goeth unto God.

forthwith decreaseth: And this is the cause why the Patriarch Facob was made lame of one of his feet at what time he received the bleffing; for whereas our foule hath two feete wherewith to goe unto Almighty God. which be the Vinderstanding and the Will, it is requisite that the one foot be weakened to wit the Vnderstanding in his speculation, if the Will (which is the other) foot) shall enjoy Almighty God in the rest and quietnesse of contemplation.

And so it is seene by experience, that in case at such time as the foule is injoying of Almighty God, it doe but turne afide, to feeke to understand or search some point or matter appertaining unto God, it loseth forthwith at the very same instant, the devotion which it had, and that foveraigne good thing vanisheth then away from him which before he injoyed. And therefore

Advises for Meditation. not without good cause doth the Bridegroome advise the Spouse in the Cauticles, saying: Turne anaythine eyes from mee, for they have made me to flie.

Wherefore I counsell a man in this exercise of meditation, to occupy his Vnderstanding in speculation with as little curiofity as ispossible, and to content himselfe with a simple sight and knowledge of Divine things, to the intent that the vertue of the soule recollecting all her forces together, may imploy her selfe by this affective part, (I meane by the affections of the will) in loving and reverencing the chieself goodnesse; to wit, Almighty God.

Whereby it appeareth, that those men take not the right course herein, that in Prayer doe meditate in such wise upon Divine mysteries, as if they should study to preach them; the which disorderly manner, is rather to

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thuce over not meditate upon divine mysteries in [4:hmile as if wee fludied to preach. zbem.

cause the Spirit to wander more abroad, then to collect it; and rather to goe out of himselfe, then to keepe within himselfe. And hereof it commeth, that when they have an end of their exercise of Prayer, they remaine as dry, and without any juyce of Devotion, and as easily moved to sollow every kinde of lightnesse, and vanity of the world, as they were before their exercise.

For (to speake the very truth) they have not Prayed, but rather talked and studied, which is a thing far different from Prayer.

Such persons ought to consider, that in this exercise of Prayer and Meditation, were rather come to heare than to speake. For (as the Prophet saith) Such as come unto the Lords seet, shall receive his Dostrine, as he received it, and said: I will hearken what the Lord speaketh within me. Wherefore I conclude, that all this businesse of Meditation, consistent

solution in speaking little, and in loving much, and in giving place to the Will, that it may joyne it selfe with all his forces unto Almighty God. And we must not spure forwards these two powers of the soule alike, nor walke in this way with equal paces, but a special dexterity is requisite to bee used to stirre up the Will, and to quiet the understanding, that it kinder not with his curious discourses the operation of love.

Thou must make account also, that in this exercise thou goest in a Chariot drawne with two Horses, whereof the one is very sorward and quicke, and the other very slow and dull: and that thou must beare the bridles in thy hand with such dexterity, that the one thou must hasten forward, and hold the other backe, that so they may goe together the one by the other.

And if thou desire to have an-Ll 4 other

In Meditation wee must sivesly exercise the affections of our will.

> In Meditation, our understanding is more forward then our will.

Deut, 33.

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other more lively example, make account that the Vodersianding must behave it selfe towards the Willas the Nurse doth towards the Childe which thee nurfeth who after that the hath chewed the meat, she then putteth it into the Childes mouth, that the Childe may taste and feed thereupon-For otherwise, if the Nurse should but chue the meat, and also eate it up her selfe, leaving the Childe without any meate, it is certaine that she should do great injury to the Childe, in suffering it to die for hunger, by eating up that meat, which was given unto her for the Childe.

That the understanding is a it were a Nurse to feed the Willin the exercise of Prayer.

70w in this wise must the Vnderstanding behave it selfe towards the Will in the ex-

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ercise of Prayer; for it appertaineth to the understanding to chue the spirituall matters, as the Nurse chueth meate for the Childe; but the Vnderstanding must not retaine the same spirituall matters for it selfe alone, but after that it hath once chued them, it must offer them to the Will, to the intent that the Will may taste and feed thereupon, and bethe more enkindled and confirmed in vertue and goodnesse, with the taste and feeling of those spirituall matters.

Advises for Meditation.

The victuals that doe enter in by the gates of a City, ought to pay onely a tribute and impost; but in case the Porter should take up all the victuals for himselfe alone, and suffer none to come into the Market, it is certaine that the Inhabitants of the City would die for hunger. Now inlike manner, if the understanding, which is as it were the first gate of our soule, (whereby the

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spirituall sustenance entereth un. to it) doe take up all that should passe by it for it selfe alone, in what case shall the will then be, but even very hungry and dry and in great necessity of all vertue

and goodnesse?

The hunting Hound if hee be good, will not eate the Harethan hee hath taken, but keepethin faithfully untill his Masters comming; and in like manner ought our understanding to doe, when it hath found out any high and secret truthes; for somuch as it must not retaine all for it selsealone, but reason would that it should assigne them over to the Will, that shee as the Mistris in this behalfe may serve her selfe with them.

And for this respect divers devout and simple persons are truly very happy, who as they know little, so when they come unto Almighty God, they are little hindered with the discourses

Advises for Med itation. of their understanding, and there. fore in their Prayers and Meditations, they finde their wills more tender and more plyant, and better prepared unto every godly affection.

Now if thou defire to know how thou shouldest behave thy selfe herein, among many other waies that may serve in this case, thou maiest use this; In every good thing that thou shalt think upon, either in Prayer or out of Prayer, be carefull to goe out of hand therewith unto Almighty God, as the young Child doth, who with every thing that hee findeth, goeth out of hand to his Mother, and tattleth with her of it. And so in like manner, when in thy Prayer, or at any other times, thou findest any spirituall Iewell, thou must lift up thy heart to Almighty God, either to love him, or to adorehim, or to reverence him, or to praise him for the same, according as the matter requireth;

Advises for Meditation.

onely upon his owne present necessity and danger.

The third Advise.

Which prescribeth also bounds and limits to the Will, that it be neither too excessive, nor too vehement in her exercise.

THE former advice teacheth us how wee ought to quiet our understanding, and commit all this businesse to our Will; but this present advise prescribeth also bounds and limits to the Will, that it be neither too excessive, nor too vehement in her exercise.

Wherefore ye must understard, that

quireth; and thereby also to take occasion to humble thy selfebe. fore him, and to desire of him his grace. It shall be a great helpe al. To hereunto, to have the spirit of true Humility, which causetha man to appeare before Almighty God, very poore and naked, and to prostrate himselfe before that most high Soveraigne Majesty, and to be more carefull to defire him of his mercy, for the curing of the great miseries which he knoweth in himselfe, than to search the profoundnesse of his high mysteries to understand them. And by so doing, he commeth to bee in the presence of God, as a malefactor that is condemned to death would be when hee should enter into the Kings Palace, to aske him pardon; who would goe with such a great and deepe impression of his misery, that he would scarcely have either eyes to see, or heart to thinke upon any other thing, but onely

Advises ser Meditation. prayer, we ought humbly to accept them, and to give him thankes for them. But for a manto wring them out (as it were) by force of Armes, it is no point of

wisedome.

He must content himselse with doing sincerely what lieth in him, that is, he must suppose himselse to bee present at such grievous torments as our Saviour hath suffered, beholding with a sincere and quiet eye, as wellsuch paines as he hath suffered, as also the love and Charity that moved him to suffer them. And when he hath thus done, let him not vexe or trouble himselfe any further, though the Lord send him not teares and compunction of heart.

And hee that cannot thus doc, butshall perceive himselfe to be over-much troubled in this exercise, let him not strive to passe forwards, but let him humble himselfe before Almighty God,

that the devotion which wee seeke to obtaine, is not a thing that may be gotten with force of Armes, (as some persons thinke,) who lay on great loade of enforced fighings and fobbings, imagining thereby to procure teares and compassion, when they think upon the Passion of our Saviour. For such force, doth commonly cause the heart to become more dry, and more unable to receive the Lords visitation, according as a holy Father affirmeth.

Moreover, it doth commonly prejudice and hurt the health of the body; yea, and sometimes leaveth the soule so astonied and agast, (by reason of the little talle she hath there received) that the soloth to returne agains to this exercise, as to a thing which she hath tried by experience to have beene very painefull and irkesome unro her. And therefore if the Lord shall send us reases, or other the like feelings in our

Praver,

with inward quietnesse and sim. plicity, and defire him of his grace, that he may be able to pro. cced in his Prayer and Meditation, without such great trouble and danger unto him. And in cale it shall please the Lord to grand him this quietnesse of minde, he shall feele a more inward hearty devotion thereby, then hee was wont to feele with the disquiet. nesse of his minde, and it shallendure much longer. Aster this sort may a mais continue in Prayer and Meditation a long time together, without feeling any heavinesse or griefe: but that man cannot so doe, that shall meditate after the other enforced manner before specified:

And for this cause wee must take diligent heed, that if at any time there doe arise in the soule very fervent motions of sensible devotion, or excessive sobbings and sighings, wee suffer not our selves to bee carried away with

them, ut we must temper them with great moderation, and discomble them as much as we can, and withall, endevour to keepe and continue that consideration and thought within us, which caused those fervent motions: I meane hereby, that we must remove away from us those shorts and alterations of the shorts and alterations of the shorts and sighings, and enjoy in our soule with quietnesse, the light and devotion which Almighty God hath then sent unto

And after this fort wee shall continue in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not give any outward shew thereof, with weeping, sobbing, and other externall signes, which can hardly be avoided without great paine, in case a man doe once accustome in case a man doe once accustome simplester wery much suito, such sensible

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sensible motions and fervours, they shew outwardly, the more doe they quench the lightinwardly, and bee an impediment unto us, that we cannot proceed forward in our Prayer and Medi. tation.

True it is, that at the first beginning of Novices in spirituall exercites, such fervours can very hardly be eichued. For then the great wonder that a man hath of the newnesse and profoundnesse of divine things, maketh him to enter into so great an admiration and aftonishment, that he cannot refraine himselfe from his fervency. But after that with the use of daily meditation of divine things, the newnesse of them ceaseth, then is his heart quieted: and although he love Almighty God with greater vehemency, yet hath he not such sensible fervour and disquiernes in his love.

And so wee see that the new Wine

Vine and the Pot of Water, which the stronger and mightier when it beginneth first to try the inwonted heat of the fire, it boyeth so forceably that it bubbleth p,and runneth over the brim: but after that it hath boyled a certaine space, it seetheth then much better, and is much hotter, and yet with lesse noise and vehemency.

That Man which was lame from his Mothers wombe, whom S. Peter healed, (as it is declared in the Acts of the Apostles) so 100ne as hee perceived himselfe to be whole, and perfectly cured of his former lamenesse, the holy Scripture faith, that hee walked and leaped, and praised Almighty God.

This man was not content onely to goe, but as one that had beene so long time as it were bound hands and feet, and finding by experience his new liberty, hee then stretcheth forth his limbes to the uttermost he could,

and leaped and skipped with great joy and admiration. Howbeit, it is to bee thought, that after wards he would walke more quietly, and not leape and skip all his life time: but as then, the great joy he had of his new and accustomed health, would not suffer him to be in quiet.

The fourth Advise.

Which followeth of the fcresaid Advises: And here it is declared, what manner of attention wee oughe to have in our exercise of Prayer and Meditation.

SECT. IV. F all these Advises aforesaid, wee may gather what manmanner of attention we ought to have in Prayer. For in this exercise it is chiefly expedient for us to have our heart not heavie or dill, but lively, attent, and lifted up on high. In figure whereof, we read that the Angell said to the Prophet Ezechiel, that hee should arise, and stand upon his feer, when the Angel would talke with him, and declare unto him the Divine mysteries.

In like manner wee read, that those two Cherubins which Salomon placed at the two sides of the Arke of the Testament, stood with their wings lifted up on high, and stretched abroad as if they would flie, to signific what a great attention and lifting up of the Spirit, a man ought to have at such time as he presenteth himselfe before Almighty God, to speake and stand before him.

But as it is necessary on the one side, to be in prayer with such an attention and close recollecti-

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Ezech. 2.

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on of the minde; even so on the other side, it behooveth that this attention be qualified with temperance and moderation, that it bee neither prejudiciall to our health, nor any impediment to devotion.

For some there bee that doe weary their heads with overmuch violence, whiles they I bour to bee attent unto those things that they meditate upon. And other agains there be that to avoyde this inconvenience, are in their meditation very flacke and negligent, and very easie to bee carried away with every winde. Now to eschue these two extremities, it is expedient that we use such a meane, that we doe neither with overmuch attention weary our head, nor with carelemesse or negligence, suffer our thoughts to goe wandering whichersoever they will. So that like as we use commonly to say unto him that rideth upon a kicking |

kicking flinging horse, that hee must take good heed how hee holdeth the raines of his bridle, and keepeth a meane therein, that is, he must hold them neither too hard, nor too slacke, that the horse neither turne backward, nor run too headlong forward: even so must we endevour, that our attention may proceed in our Prayets with moderation, and not with violence; and with a temperate carefulnesse and diligence, and not with excessive labour and travell.

Of both these points wee bee advertised in the holy Scripture. For of the one Salomon saith: Who so squiseth overmuch the Paps to get out milke, shall wring out blood. And of the other point, the Prophet Esay saith: Rejoyce with her all yee that mourne for her, that her all yee that mourne for her, that yee may sucke and be satisfied with the brests of her consolations:

Howbeit, in case wee faile of the meane, and doe leane unto

Attention with mode deration.

Pro 30.

Ela,66.



Of two extreams the least is to bee chosen.

any of these two extremities, it is lesse hurt to leane unto overmuch attention, then unto carelesnesse and neglecting of our attention. For a man is provoked to carelelnesse and negligence by his owne corrupt and evill inclined nature, but he is not fo provoked unto attention. And therefore like as a house that is built upon the fide of a hill, should not lose much in the building, if at a. my fuch time as it cannot be built by line and levell just upright, the building thereof doe more bend rather upward then downeward: even so shall not our attention take any prejudice, if at what time it cannot centinue in our Prayers in fuch a mediocrity as we desire, it doe rather decline to that extremity, wherein is least danger, which is, (as wee have said) rather to overmuch attention, then to carelesnesse and negligence.

This Advise is of so great im-

portance, that for want hereof we have seene that certaine persons have passed over many yeeres with taking little profit by their Prayers, for that they have beene careleffe, dull, and (as it were) neither hot nor cold therein. And others contrariwife, have fallen into great ficknesse, and have hurt their heads with overmuch heat and vehemency, which they have used in their meditations. But especially wemust be all wary, that at the beginning of meditation, we doe not trouble and weary our heads with overmuch attention.

For by so doing, we shall want force and strength to passe forwards therein; as it commonly hapneth to the Traveller, when he maketh too great hast in his going at the beginning of his lourney.

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The fifth Advile.

That we must not be dismayed, nor give over our exercise of Prayer, and Meditation, at such time as we want devotion therein-

SECT. V.

DVT among all these Advises, D the principall is, that he that prayeth be not dismaide, nor give over his exercise, when hee feeleth not forthwith such sweetnesse of devotion as he desireth: as some persons use to doe, who are very much deceived herein.

Wherefore it is to be noted. that in very deed the heart of man is very like unto a troubled water, which cannot suddenly be

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cleered againe, be the diligence never so great that is bestowed about it, but it must have time and space, to bee cleared and setled by little and little. And in such case undoubtedly is our heart, which as it is wont to bee troubled, with the daily intermedling and dealing in worldly affaires, so after that it is once troubled, it cannot forthwith be settled and quieted in so short a space againe, but it must needs have convenient space and time for the same. And therefore Eeclesiastices saith very well: That the end of Prayer is better then the beginning: because at the beginning of Prayer, the heart is troubled and disquieted, but in the end it is more settled and quieted, and better disposed unto this holy exercise.

Wherefore, like as he that will enkindle a fire in greene wood, must have patience, and expect untill the wood be dryed by lit-

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Eccles. 7.



Lam,3

Pfal. 40.1

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tle and little, and besides all this. it is requisite, that hee continue for a time in blowing and enkindling it, and doe shed also some teares with the smoke, if he will enjoy the fire according to his desire: even so it behooveth us oftentimes to labour and perse. vere in the beginning of Prayer, in case we will in the endenjoy the fweet and cleare fire of devation and of the love of God.

Now for this cause it is requifite for him that prayeth, to expect the comming of the Lord with longanimity and perseverance. For it is very convenient, as well in respect of the glory of his high divine Majesty, and basenesse of our condition, as alto for the greatnesse and importance of the affaires that we have in hand, that we doe oftentimes attend and watch at the gates of our facred Palace. Bleffed is the man, faith the everlasting wisedome, that beareth my words, and waseb. Advises for Meditation.

natchesh daily at my Gates, and tarrieth at the Porch of my, House: for who fo (hall finde me, finde life, and he shall receive salvation of the Lord. And the Prophet 30remy faith, It is good to expect the salvation of the Lord God with

flence. The proud man, and hee that mistrusteth the providence of Almighey God, hath neither patience nor Humility to expect the Lords comming : But the humble man faith with the Pro+ phet; I expected agains and a gaine for the Lord, and he heard

my Prayer. If the Fisher or Hunter have not patience to expect for the game that he feeketh; what profit shall hee get by his travell? Now in this our fishing and hunting in Prayer, being of fo great importance as it is, we may account a long time well bestowed, that is imployed in watching and expecting for so rich and so

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Pro.8.32

Prov. 31 4

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happy a treasure as is the Almigh. ty and everlasting God.

Of that couragious and constant woman which Salomon describeth in his Proverbes (among other notable things) hee faith thus: That she did as the Merchants ship, which brought her Bread from far Countries. Whereby hee giveth us to understand. that when we shall not finde this Bread of Life forthwith according to our delire, we must then travell and faile so long time, as shall be necessary until we finde It.

Mat. 77. Mark.11. 24

If thou shalt persevere in calling (faith our Saviour Christ) affure thy selfe that at the length thoushalt have answer. For it hapneth oftentimes, that that thing which is denyed in the beginning of Prayer, is granted at the end of Prayer with great increase.

Happy therefore are those foules, that persevere in Prayer after upon the Passion.

after this fort; for undoubtedly the greater abundance shall they have of his grace. One of the principall things that those perions must have, that doe dispose themselves to receive great gifts and favours of Almingty God, is Longanimity and Patience of heart, to expect faithfully so long time for them as Almighty God would they should expect; and in the meane season to comfort themselves with that hope of the Propher, which saith; If be Habac. 2. shall delay bis comming, I will not faile to tarry for him, for bee will surely come, and will not stay overlong.

Now when thou hast after this fort expected a certaine time for the Lords comming, in case the Lord shall then come unto thee, give him most hearty thankes for his comming; and if it seeme unto thee that hee commeth not, humble thy selfe then before him, and acknowledge that thou

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John 4.

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art not worthy to receive that thing which he giveth not unto thee: and let this content thee for that time, that thou half made a facrifice of thy selfe. denyed thine owne wil, crucified thy appetite, striven with the Devill, and with thy selfe, and done at the least what thou couldest for thine owne part.

And in case thou have not adored the Lerd with sensible adoration according to thy desire, it is sufficient that thou hast adored him in spirit and in truth; according as his will is to be adored. And trust mee assuredly in this point, that this is the most dangerous passage of all this Navigation, and the place where true devout persons are proved and tryed; and that if thou escape well out of this danger, thou shalt have prosperous successe in all the rest.

To conclude, if (all this notwithstanding) it seeme unto thee, thee, that it were but time lost to perievere in Prayer, and to troubleand weary thy head without any profit, in such a case, I account it not any inconvenience, if when thou hast done what lyeth in thee, thou take then some devout Booke, and change for that time thy prayer into reading. Howbeir with this condition that thy reading be not passed over with too great half or speed, but leasurely, and with great attention and consideration unto such things as thou doest read, and intermingle now and then in places convenient, prayer with reading, which is a thing both very profitable, and very case to bee performed by all kinds of persons, be they never so rude, and newly entered into this way-

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Of sixe points that are to bee medi tated upon in the holy Passion of our Saviour Chiff.

The last Chapter.

Orlomuch as the most holy Passion of our Saviour Christ, is the principall matter of meditation it is meet that fithence we have hitherto treated of meditation in generall, we doe now treat particularly how wee ought to meditate upon the Pailion of our Saviour Christ; to the intent that wee may know, how to behave our selves in this matter.

But here we must first presuppose, that among all the devotions in the world, there is none more secure, none more profitable, or more universal for all kind

of persons then she remembrance of the holy Passion of our Saviour Christ. For considering that our Christ is (as hee himselfe saith) The Way, the Truth, and the Life, Iohn 14. there is none other exercise more fit and convenient to direct us to goe unto God, to know God, and to enjoy God, then to fixe alwaies our eyes upon our Saviour Christ. For though Christ be unto us the Way, the Truth, and the Life, in all things wherefoever we consider him, yet is he most specially so unto us, when we behold him. upon the Crosse. And therefore S. Bernard said very devoutly; Wellmay I (O Lord) compasse abont Heaven and Earth, yet Shall Inot finde thee upon the Croffe. There thou lyest, there then sleepest at noone day.

But leaving now this matter for another place, I will onely rreat at this prefent, after what fort wee ought to behave our selves, when we meditate upon

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the holy Passion of our Saviour Christ: for there be some simple persons, that seeke nothing else in this holy exercise, but oncly to fined a few teares, in taking compassion upon the bitter paines and forrowes of our Saviour, and so doe stay themselves in this point alone, without passing any further. And albeit this taking compassion of our Saviours paines, be very good and necessary, (for so much as it is the foundation of all the rest, as hereaster shall be declared) yet this is not the onely fruit that may be gathered of this holy tree, but there be others far greater then this; for to much as out of the meditation of the holy Passion, doth all the profit of the spirituall life proceed.

Wherefore wee must understand, that there be fixe things (among many others) that may be considered in the holy Passion of our Saviour; to wit, The greatnesse of his paines; The grievous-

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nesse of our sinnes; The excellencie of the benefit; The magnificence of the goodnesse of Almighty God! The multitude of the vertues of our Saviour Christ, which doe very brightly shine in his holy Passion; And the conveniency of this meane, whereby Almighty God vouch-safed to worke our Redemption.

These sixe points ought we to consider for sixe effects, wherein consisteth all the profit of the spirituall Life. For we must consider the greatnesse of the paines of our Saviour Christ, that wee may take compassion of them. We must consider the greatnesse of our owne finnes, that we may abhorre them. We must consider the greatnesse of the benefit of his Passion, that wee may give him thankes torit. We muit consider the excellency of the goodnesse of Almighty God, which in this holy Passion of our Saviour is discovered unto us, that wee may vciv

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very heartily love the same pasfing great goodnesse. Wee must confider the multitude of the vertues of our Saviour Christ. which doe likewife shine very brightly in his Passion, that wee may be provoked thereby to imitate them. And we must consider the convenience of the mysterie of his holy Passion, that we may be brought thereby in admiration of the wisedome of Almighty God, and be the more confirmed m the faith of this holy mystery.

Of these sixe points we intend more to treate, and of each one of them in his due place and order.

Of the passing great paines and torments which our Saviour Jesus Christ suffered in bis most bitter Passion.

SECT. J. Irlt, we mult confider the palsing great paines of our Saviour aponthe Passion.

our Christ, to provoke our selves by that confideration to take compassion of them, as reason is that the members should take compassion of their head. Wherefore it is to bee noted, that the paines which our Saviour suffered in his bitter Passion, were (as the holy Fathers say) the greatest that ever were suffered in this world. This shal appeare manifestly to be true, if we doe consider five principall caules, from whence the passing greatnesse of these paines proceeded.

The first cause was, the passing greatnesse of his charity, which made him desirous to redeeme mankinde most abundantly, and to sarisfie most perfectly for the injuries and offences committed against the divine Majestie. And because the greater paines hee should suffer, the more perfectly hee should accomplish both the one and the other, (and he wanted not the forces of grace to beare

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sinnes of the people: of the which the one was killed, and of. fered up in sacrifice, and the other departed away, and was sent into the Wildernesse, leaving her companion alone in the torments. The like was done in this h.4venly facrifice, where God and man was offered for the finnes of the world, and the one of the two natures, to wit, the humanity, was facrificed, and did suffer; but the other nature, to wit, the Divinity departed away, leaving her fifter and companions all alone to suffer the torments. For albeit that (as concerning the bond of union) the divine nature never forsooke the humane nature, which it had once taken: yet as touching the consolation, and ease of the paines and torments, it did wholy for sake the same. And therefore we see, that the Martyrs when they went to suffer death, shewed themselves very couragious, merry, and joyfull:

full: but our Saviour, being the very Fountaine of grace and of strength, (through whose vertue the Martyrs had such force and courage, to bee able to doe that which they did,) trembled, and swate even very drops of blood, when hee went to suffer paines and torments for us. For in the Martyrs the vertue of charity, which redounded into the inferiour forces of the soule, caused them to have very great courage and joy; but ia our Saviour Christ, both these and all other influences, were by speciall miracle suspended, that so hee might drinke the Cup of his most bitter paines, pure and without mixture of any manner of ease or consolation.

The third cause of his so grievous paines, was the tendernesse of his complexion. For where as his holy Body was formed mihis holy Body was formed miraculously by the holy Ghost, and the things that are done by miracle,

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cle, be more perfect than those that be done by nature (as S.Chry. fostome declareth, speaking of the Water which was turned into Wine at the mariage) it followeththat our Saviours Body was the most best complexioned, and most render of all bodies that cver were or shall be; insomuch as a holv Father faith: That if there had beene no externall violence done unto our Saviours Body, it would have endured a very great number of yeeres, by reason of the perfection, and tendernesse of the composition thereof.

The fourth caute of his fo grievous paines, was the very kinde of death which he fuffered, with all the circumstances that hapned in all the continuance of his Passion; for so much as one of them (if they be well confidered) was a kinde of martyrdome by it selse. And that thou mayest more clearely perceive the same, begin even from the first entry of

Twelve moß grie-UBISSPAINES which our

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his Pallion until the end of it, and thou shalt finde (among others) twelve most grievous paines, which our Saviour there tuffered; the which I will rehearle here very briefly, notwithstanding that in every one of them there is very much to be said and considered.

upon the Passion.

The first was, the agony in the Garden, and that wonderfull bloody sweat, which trickled downe thorowout all the parts of his body unto the earth, which was the most new and most strangest thing of all that tver bath hapned in the world.

The second was to be fold for so base a price of his owne Apostle and Disciple, unto so cruell enemies.

The third was, to be so oftentimes carried thorow the common streets bound and manacled, as if he had beene a very thiefe.

The fourth was, the punishment with whipping and scourging,

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Mat. 26.

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ging, which, besides that the lashes were very cruelly laid on him, and very many in number, it is not a punishment for a man of any credit or honesty, but for Bondslaves, Vagabonds, and men of most vile and base condition.

The fifth was, that most cruell invention of the Crowne of Thornes, wherein were joyned together, both most grievous shame and dishonour, and withall, most grievous paine and tor-

ment.

The fixth was, those so manifold blasphemies, and sundry kindes of most villanous mockeries, injuries, and reproaches, which were joyned with the torments; as to spet so oftentimes in his face, as though hee had beene a blasphemer; to give him buffets and blowes, as if he had beene a Vagabond; to apparell him sometimes in white garments, and sometimes in red, as if hee had beene a foole; to

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hood-winke his eyes and to jest at him, saying; Aread who hath smittenthee: as if he had beene a very dizard; to clothe him with apurple garment, and set a Reede in his hand: to kneele on one knee before him; to smite him on the head with a Reed, as if hee had beene a counterfeit King; and besides all this, to proclaime him thorow the common streets asa Malefactor. Who ever saw somany kindes of reproachfull injuries heaped together upon one man?

The seventh was, that wonderfull contempt and despite, which was done unto him (being the Sonne of Almighty God,) when they compared him with Barrabu, and made leffe account of him then of Barrabas. Infomuch as that Lord, by whom all things were created, and in whom all things doe live and are preferved, was accounted more unprofitable, and more unworthy to

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live, than Bar abas an infamous Malefactor.

The eighth was, in that they inforced him to carry upon his shoulders, (which were all to rent and bruised,) the very same instrument of the Crosse, whereupon he should suffer death. The tormentors themselves (which are commonly the ministers of cruelty) doe ute to hide the cyes of them that are beheaded, that they may not see the instrument that shall bereave them of their life; but here they doe not onely not use this kinde of humility towards our Saviour, but they lay the same instrument of his death, even upon his owne shoulders, to the intent that his heart might first suffer the torment of the Croffe inwardly, before that his body should prove it outwardly.

The ninth was, the very martyrdome of the Crosse, which is a most cruell kinde of torment; for

itis not a speedy kinde of death (asto bee hanged, or beheaded) but very long and lingering; and the wounds be in the most sensible parts of the body; to wit, in the feet and hands, which are most full of veines and finewes, which be the instruments of feeling. Moreover, his paiues were increased with the poize and weight of his owne body, which alwayes tended and swayed downeward; and soit everrented and enlarged his wounds, and augmented the griefe of his torments, and this caused his martyrdome to become so extreme grievous, that although hee had no deadly wound, yet by reason of the passing greatnesse of his paines, his most holy soule departed out of his most precious body.

upon the Passion.

The tenth was, that whereas our Saviour was thus tormented upon the Crosse, and there became a very sea of paines and torments,

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Math. 27.

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ments, yea, whereas hee was in fuch a dolefull case, that if wee fhould fee a very Dogge in the streets so pittifully tormented, it were able to breake our hearts: yet all this notwithstanding, his cruell enemies were so farre off from taking any pitty or compassion upon him, that even at that very time they mocked and fcoffed at him, and wagged their heads, saying; Fie on thee, that destroyest the Temple of God, within three dayes buildest it againe.

The eleventh was, to have his most innocent mother present before his eyes at all thele martyrdomes, knowing so well as he did, what a passing great griefe it was unto her most innocent heart.

The twelfth was such a cruelty, as the like was never feene; to wit, that whereas his most ho. ly body was all weide of blood, and al the fountaines of his veines emptied, and his bowels dryed up, by reason of the great abundance of blood which hee had shed, when he requested a little water, they did not onely not grant it unto him, but in stead thereof, they gave him to drinke Vinegar and Gaull.

Now what thing could bee more cruelly done then this? True it is, that the rich covetous man, which was tormented in hell, had a drop of water denied him when he required it, but yet hee had no Gaull given unto him. But here they doe not onely deny the Sonne of God the thing that he desired, but besides that, they increase his most grievous paines with another kind of torment.

Every one of these points being confidered severally by it selfe, will minister sufficient matter of very great griefe and forrow to any good Christian heart. And therefore whosoever is desirous to have an earnest and inwaru

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Luke 16. 24,

ward compassion of the paines of our Saviour, let him goe through every one of them, and make a station at each of them; and (be he never so hard-hearted) it is not almost possible, but that in some one or other of them, hee shall finde very vehement motions, to provoke him unto griefe and compassion.

Howbeit, the paines of our Saviour Christ are not thus ended; there be yet others without all comparison, farre greater then these: to wit, the paines of his blessed soule. For all these paines above-named, doe for the most part appertaine to the paines of the Crosse, wherein his body suffered outwardly: but besides this visible Crosse, there was yet another invisible Crosse, wherein his most holy soule was crucified within his body, having also foure armes and foure nayles, (which were foure dolorous considerations,) and these were a tarre upon the Passion.

farre greater torment unto him then the very outward Crosse. For first of all, there was represented unto him, all the sinnes of the world, that were present, past, and to come, (for all which he suffered) and that so distinctly, as if they had beene the sinnes but of one man alone. Now to him that bare such a passing great love and zeale unto the honour of his Father, what an unspeakeable griefe was it, to behold such an infinite number of abominations and offences, committed against so high a Majesty? For it is certaine, that the sinnes of one man alone, were able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the finnes of all men, and of all the world cause unto him? Surely there is no understanding able to comprehend the passing greatnesse of this griefe.

Secondly, there was also repre-Nn 3

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The invifible Croffe of our :aviour,

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sented unto him the ungratitude and damnation of many men, and especially of many wicked Christians, which would never acknowledge this singular benefit, nor indevour to profit and helpe themselves with this so great and costly a remedy, as he there prepared for them. This was also a farre greater torment unto him them the torment of the Crosse. For it is a greater paine unto a Labourer to bee denied his day wages, and the fruit of his labour, then the very labour it selfe.albeit it were very great. And for this cause our Saviour complained by his Prophet Esay, of this injury unto his Father, saying; I faid, in vaine have I travailed, in vaine and without cause have I wasted my strength. And he complained of this ingratitude not onely to his Father, but also even unto men themselves, by S. Bernard, saving: O man, consider what cruell torments I suffered for thy sake. There

u no paine that termenteth me so extremely as thy ingratitude doth. I call unto thee that doe Suffer for thee. Behold the paines that dectorment me : behold the nailes that doe pierce thorow my hands and feet: behold the shamefull reproaches and despite wherewith they dishonour me! And although the paine which I suffer outwardly be so passing great, yet is the paine far grea-

upon the Passion.

ter which I suffer inwardly, when I see thee so ungratefull and unkinde

towards me for the same.

In like manner, there was represented unto him, the horrible sinne of that miserable people of Iewry, and the terrible punishment that was prepared for them within a short time after, which undoubtedly was a greater griefe and torment unto him, than the cup of his bitter Passion. For if the Prophet Feremy signified, that the sinne which the lewes committed in going about to kil him, grieved him much more then his owne !

Nn 4

Esay 49. 4.

S.Bernard

owne very death: what a griefe (trowyou) would it bee to our Saviour, who had without all comparison, farre greater charity and grace, than the Prophet 7eremy ?

Luke 2. 35.

There was moreover reprefented unto him the griefes and dolefull sword of sorrow, which pierced the heart of his bleffed Mother, when the faw him tuffer betweene two Theeves upon the Crosse, the which undoubtedly was fo great a griefe and paine unto him, as the love was great and inestimable which hee bare unto her.

Now these source considerations and griefes, were as it were foure armes of another inward Crosse, wherewith his blessed foule was likewife crucified within his body. So that our Saviour suffered that day the paines and torments of two crosses, the one visible, and the other invisible. Vpon the one Crosse his body

suffered

suffered ourwardly, and upon the other, his soule suffered much more inwardly. Now how paffing great the griefe was, which proceeded of these foure considerations, there is no understanding able to comprehend it; and yet wee may conjecture somewhat thereof, by that outward shew of his bloody sweat in the Garden.

upon the Passion.

Whosoever then shall attentively consider all these causes, shall clearely see how passing great the paines and torments of our Saviour were, which is the intent of this first manner of meditating upon his most bitter Passion. Howbeit, this must not be the finall end of this exercise, but rather it must bee used as a meane to come to other ends; to wit, to understand hereby what a passing great love he bare unto thee, that would suffer so much for thee; and what a great benefit he did unto thee, in buying thee with so deare a price; and

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how much thou art bound to doe for him, who hath done and fuf. fered so much for thee: and above all this, how greatly thou oughtest to abhorre thy sinnes, and to be grieved with them, fith they were the cause of his so long and painefull martyrdome. Now for these foure ends (whereof wee will intreat in the Sections following) serveth this manner of contemplation. Whereby it appeareth, that this first manner of meditating (by way of taking compassion of the bitter paines of our Saviour) is as it were a meane or a ladder unto all the other. And for this very cause St. Bonavenence made great account of this manner of meditation upon the Passion, because it is sensibly seene, that this manner of meditation openeth the way unto all the other manners of meditating upon the same.

How

How in the Passion of our Saviour Christ, appeareth very manifestly, what a grievous thing sin is in the sight of Almighty

GOD.

SECT. H. HE second point that wee I have to consider in the Passion of our Saviour, is the grievousnesse of our sinnes, whereby to moove our hearts to bee forrowfull for them, and to abhorre them. Wherefore we must understand, that (as all holy learned Fathers doe aisirme) our sinnes were the very cause, why the Sonne of Almighty God Suffered such grievous paines, torments, and cruell death, as he suffered in this world. For it is certaine, that if there had beene no sinue to bee the meane and occasion of his suffering, it had not beene needfull If man bad

not linned.

Cbrist bad

mot suffred.

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for him to have suffered as hee did.

It is not agreed among the lerned Divines, whether the Sonne of God should have beene incarnate, in case man had not sinned, (for some doe assirme it, and some doe deny it,) but this is holden for a most certaine truth, that in case Man had not sinned, the Sonne of God should not have dyed. Wherefore it appeareth, that our fins were the very cause that moved him to suffer all these miseries, and that our sins were they that threw him into this Prison, and that our sinnes were they that nayled him upon the Croffe.

And thinke not, because they were not thy finnes alone which were the cause hereof, that thou art therefore worthy of the lesse punishment, for according to the lawes of lustice, he deserveth no lesse punishment that killeth an accompanied innocent being with with many in committing the fact, then if he alone had killed him.

upon the Passion.

So that by this rule thou feeft, what great reason thou hast to moove thee to abhorre thy fins, and to bee earnestly forry for them, by calling to minde, that they were the tormenters, which in very deed Crucified the Sonne of Almighty God, and caused him to suffer so great paine and torments. This being throughly considered as it ought, is a farre greater cause to moove a man to abhorresinne, and to be sorry for the same, than all other losses and miseries that ensue of sinne, yea, although wee should reckon among our losses, the deprivation of the everlasting glory and felicity which is lost by sinne, and the everlasting horrible paines which he purchased by the same.

Now according unto this Do-Arine, when thou shalt be occupied in meditating upon the holy passion,

Passion, and shalt see how the enemies doe apprehend our Sa. viour, and how they accuse him and buffet him, and how they spit upon him and whip him,&c. thinke for certaine that thouart in very deed in company with them, and that thou halt joyned with them in this conspiracy against our Saviour. So that thou mayest truely say, that thy sinnes doe accuse him, that thy dissolute behaviour bindeth him, that thy anger and malice whippeth him, that thy presumption and rashnesse buffetteth him, that thy pride crowneth him with Thornes, that thy fond braveries and vanities, doe cloath him with purple, that thy pleasures and delights, give him to drinke gaule aud Vinegar; and to be short, that thy disobedience, nayleth his hands and feete upon the Crosse. For so much as the paines, which thou deservest by these thy sins, hee vouchtafed of his infinite Charity

upon the Passion.

Charity to suffer for thee. For i is certaine that the tormentors should never have had power to torment him, as they did, in case thy sins had not given them force and strength to doe the same.

Of the passing great benefit of our Redemption.

Hirdly, wee ought to consider in the holy Passion, the greatnesse of the benefit which our Saviour hath done unto us, in redeeming us by this meane. And although there be infinite things to bee said in this matter, yet at this present I will doe no more, but onely note briefly three principall points, which are to bee considered in this most excellent benefit of our Redemption. First, what our Saviour hath bestowed upon us by the same Redemption.

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Eccle.36.

13.

sale we be bis true faithfull members.

they seeme in the fight of the heavenly Father to be such after a fort in their degree, as his owne very Sonne seemeth before him. And therefore for good cause doth Ecclesiasticus alleadge this wonderfull Title of the Sonne of God in his Prayer, faying; Have mercy (O Lord) upon thy people Israel, whom thou hast made equal and like thy first begotten Sonne.

What Dignity, what Glory can be greater then this? Now according hereunto, hee that could reckon how many the vertues and merits of our Saviour Christ have bene, might likewise understand, how many the benefits have beene that are come unto us by him: for fo much as we are made partakers of them all by the meane of his Passion.

Note what come unio us by ear Saviour Christ,in

benefits

To conclude, by him is given unto us Remission of our sinnes, Grace, Glory, Liberty, Peace, Salvation, Redemption, San dification, Sacraments, Iustice, Satisfacti60, Merits, Doctrine, and all other things which hee had, and were behoovefull for our salvation. And by reason of this his so bountifull communicating, he is called in the holy Scriptures, the Father, the Bridegroome, and the univertall head of the Catholike Church; because whatsoever the Fatner hath, appertaineth to his Children, and whatsoever the Bridegroome hath, he imparteth to his Spouse, and whatsoever the Head hath, the Members are made partakers of the same.

These are the benefits which our Saviour Christ hath bestowed upon us. . But by what meane hath he given them unto us? It is evident that by the meane of this holy Incarnation and Passion, whereby hee made himselse partaker of all our debts and miseries; and so by taking upon him all our miseries, he made us partakers of all his benefits. This taking upon him all our miseries, 15 is (undoubtedly) a farre greater thing, then to make us partakers of all his benefits.

For certainely it is a more wonderful thing in God to fuffer miseries, then to bestow benefits, because as there is nothing more proper and convenient to his infinite goodnesse, then to bestow benefits, to is there nothing more strange and further off from that infinite felicity, then to fuffer miferies. Whereby it appeareth, that wee are much more bound unto him for the paines and torments which hee hath suffered for us, then for the great benefits which he hath given untous. I meane hereby, that we are much more bound unto him for the manner whereby he hath remedied our miseries, then for the very remedy it selfe.

But how passing great was the love wherewith our Saviour bestowed all this upon us? This is without all comparison far greater then all the rest. For certainly the desire which Christ had to suffer paines for us, was far greater then the very paines which he suffered; & much more paines would he have suffered, in case it had beene needfull for us. Three houres hee continued suffering paines and torments upon the Crosse for our sinnes.

upon the Passion.

But what is this in comparison of that, which the greamesse of his love could have vouchfafed to doe for us? Verily if it had beene needfull for us that hee should there have suffered paines and torments untill the day of Iudgement, the love was so pasfing great which he bare unto us, that he would undoubtedly have done it. So that albeit he suffered much for us, yet was the love which he bare unto us far greater, then the paines which he suffered for us, much more are we bound unto him for that which he defired to suffer for us. This !

With what a passing great love Our Saviour suffered for us.

things to be sonsidered in the 7- Sicon of Christ.

This confideration is very profitable to provoke us to give most humble and hearty thankes unto him, who hath bestowed so great benefits upon us, and with. all to love him, who hath loved us much more then by his benefits he hath shewed unto us.

Of the wonderfull great goodnesse of Almighty God, which appeareth very evidently in the holy Passion of our Saviour.

SECT. IV. COurthly, we ought to confider I'che passing great goodnesse and mercy of Almighty GOD, which shineth more evidently and brightly in the holy Passion of our Saviour, than in any other of his workes.

Wherefore thou hast deepely to confider therein fourethings;

which

Foure principaR which are to be considered in all the whole History of the holy Passion, and in every part thereof. The first is, who fuffereth. The second is, what paines he suffe-1cth. The third is, for whom he suffereth. The fourth is, for what cause he suffereth. Now if thou wilt stay thy selfe a while in every one of these points, and conlider first the highnesse and excellency of him that suffereth, which is Almighty God; and in such wise stay in this consideration, that thou art astonied at this so high, and so wonderful a thing; and afterwards commest to delcend from thence unto the consideration of the basenesse, and vilenesse of the most grievous paines, and reproachfull injuries. which he was content to suffer; and that not for Angels, or Archangels, but even for men, which are most vile and abominable creatures, and in their workes like unto the Devils themselves; if Hab. 3.2.

if (as I say) in each one of these points thou make (as it were) a station, and doe compare the one point with the other, undoubted by thou shalt bee greatly amazed and astonied, to consider how much so great and excellent a Majesty would abase himselfe, to redeeme so vile and so base a creature, and then mayest thou cry out with the Prophet, and say; O Lord, I have heard thy Words, and was a fraid, I have considered thy workes, and was a stonied.

But if after all this, thou doe consider the cause of his so great abasing, and commest to understand that it was not for any manner of commodity towards himselfe, nor yet provoked by any desert of ours, but was onely moved thereunto with the bowels of his tender mercy, and love towards us by the which hee vouchsafed to visite us from on high.

This

This point being well and duely considered, will lift up thy
minde into such a great admiration and love of him, that thou wilt
be astonied, as Moses was in the
Mount, when hee saw the figure
of this Mystery, and began to
proclaime with a loude voyce,
the unspeakable great mercy of
Almighty God, which was there

upon the Passion.

revealed unto him.

This was the great languishing and faintnesse of Spirit, which the Spouse felt in the Ganticles, when she said; Stay mee up with Flowers, and comfort me with Apples, for I languish with love.

Vpon which words Saint Bernard faith thus; The amorous soule seeth here King Salomon, with the Crowne which his Mother crowned him withall: She seeth the one-ly Sonne of Almighty God, carrying a Crosse upon his shoulders: she seeth the Lord of Majesty whipped and spet upon: shee seeth the Author of Life and of Glory, thrust Oo thorow

Exod.3.3

S. Bernard.

Luke 1, 78.

therow with Nayles, pierced with a Speare, and many despite ull reproaches done unto him: Finally, shee seeth him bestow his most holy life for his Friends: She seeth all thu, and in seeing it, she is pierced therow with a knife of love, and therefore the faith: Stay me up with Flowers, and comfort me with Apples, for I languish with love.

Of the excellent vertues that doe shine very brightly in the holy Passion of our Saviour.

SECT. V.

HE fift point that we have 1 to consider in the holy Passion of our Saviour, is the great number of vertues that doe thine very clearely in it; the which confideration serveth to encourage us to endevour our selves to imitate some part of that which is there represented unto us.

This

upon the Passion.

This is one of the highest manners of meditating that is upon the holy Passion. For it is manifest, that all the perfection of a Christian life, consisteth in the imitation and following of the vertues of our Saviour Christ. Whereunto the Apostle Saint Peter exhorteth us, saying; Christ suffered for us, leaving unto us an example, that you should follow his foorsteps, who when he was evil speken of, didnot speake evill againe: and when he was tormented, did not threaten them, but delivered himselfe unto him that did most unjustly condemne him.

And albeit that all vertues shined so brightly, and in such excellent wise in all the life of our Saviour Christ, yet did they much more perfectly shine in his holy Passion. And therefore in his Passion principally it behoovethus to behold the beauty and excel lency of his vertues; the which doe much more evidently shine there

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r Pet.z. 21.

214	How to meditate	upon the Passion.	215
Humility.	there among his paines and tor- ments, then doe the flowers a- mong the thornes. Consider therefore first of all, that so profound Humility, wherewith the most high and onely begotten Sonne of Almigh- ty God, vouchsafed to bee con- temned, and lesse esteemed then Barrabas, and to be crucified up-	suffer death upon the Crosse, and to descend into Hell, and to finish the worke of our Salvation. Consider his most fervent Charity, which passeth all understanding, by the which onely he was mooved to offer himselfe in Sacrifice for the sins of the world, and to suffer death, that he might give Life, not onely unto his friends, but also to his enemies,	
Patience. Magnani- mity. Perfeve- vance.	Theeves, as though he had beene a Captaine and Ring-leader of Malefactors. Consider his so wonderfull Patience, in the middest of someony reproachfull injuries and torments, and withall, his so passing great Magnanimity, in that he offered himselfe so willingly into the hands of his enemies, and to suffer the greatest paines and consider that ever were suffered in this world. Consider that so constant Per-	that shed his most precious Blood. Consider his most abundant Mercy, which extended it selfe so farre forth, as to take upon him all the miscries and debts of the world, and to make satisfaction for them, as if they had been peculiarly his owne debts. Consider that so perfect Obedience, which he used towards his Father, whom he obeyed unto death, yea even to the death	Mersy. Obedience.
	feverance, which he had from the beginning to the end, yea even to fuffer	of the Crosse: Where he offer bowing downe his head, he offer of the control of the Crosses of the control of the Crosses of t	

red up unto him his most holy foule, giving us thereby to un. derstand, that the worke of his obedience was then perfectly fulfilled.

Meekenes-

Consider this so passing great Meekenesse, which he shewed in all the processe of his Passion, suffering himselfe to bee carried like a Sheepe to the butchery, and like a most meeke Lambe that holderh his peace, when hee is sheared.

Silmes.

Consider his so wonderfull Sitence, amongst so many false acculations and lying witnesses, which was so great, that it was able to bring the very ludge himselfe that condemned him, into a great admiration of him.

Contem; t of the world.

Now, if thou bee desirous to see a most perfect patterne of The contempt of the world, and of all the honours, riches, pleasures, and delights that be therein; behold our Saviour upon the Crosse, so dishon oured, tormented, and nakea, ked, that hee had none other bed to lie upon, but onely a Crosse; no other pillow to rest his head upon, but onely a Crowne of Thornes; no other delicates to feed upon, but onely gall and vinegar: no other persons to comfort him, but onely those cru ell scotting Ministers, which wagged their heads at him, and said: Fie on thee that destroyest the Temple of GOD, and inthree dayes buildest it up againe, &c. 1 conclude therefore, that the Evangelicall poverty, abstinence, and austerity of life, with all other vertues, doe no where shine more evidently, then in the Crosse.

upon the Passion.

But among all these vertues, Humility and Patience doe shew themselves most notable in the bitter Passion of our Saviour. For Patience (as the holy Fathers affirme,) was the wedding garment wherewith the Sonne of God clothed himselfe, when hee

Oo 4

The great hum !!! and atience of our Saviour Christ upon the Croffe.

Mark.15.

came



came to bee affianced with the Catholike Church, and to bee married with her. By which Metaphor they give us to understand, that albeit our Saviour Christ shined most brightly with the garment of all vertues, when he came to celebrate matrimony with his Church upon the bed of the Crosse, yet did he most principally shine there with the robe of Patience. For by meanes of the Act of this vertue, which is to suffer, hee dranke the bitter cup of his Passion: by the value and merit whereof the Catholike Church was redeemed, beautified, and espoused by our Saviour Christ.

Now on these and other the like vertues, we ought to fixe our eyes, when wee meditate upon the holy Passion of our Saviour, to the intent that wee may bee thereby provoked to imitate somewhat of that which was there done, not oncly for our Redempti-

demption, but also for our Example. For the greatest glory that a Christian can attaine unto in this world, is to have a semblance and likenesse unto our Saviour Christ. Howbeit, not such a likenesse as proud Luciser desired to have, but such a likenesse of life, as our Saviour himselfe commanded us to have, when he said; I have given you an Example, that as I have done, so should yee don likewise.

Efay 14.

Iohn 13.

IS.

Of the conveniency of the Mystery of our Redemption.

HE fixt point that we have to contemplate upon the holy Passion, is the conveniency of the Mystery of our Redemption; to wit, how convenient a meane this was, which Almighty GOD chose, whereby to worke the Sal-

Salvation of man, and to heale and cure him of his miseries. This manner of contemplation, serveth to illuminate the understanding, to confirme it more firme. ly in the faith of this Mystery, and to lift up the heart of man into a great admiration of the Goodnesse and Wisedome of Almighty GOD, who chose so wonderfull and convenient a meane to heale our miseries, and to relieve our necessities.

This is so copious and so plentifull a matter to meditate upon, that certainely if a man should continue thinking upon it until the end of the world, hee should alwaies findenew reasons of the conveniency of this holy mysterie, and new causes to induce him to lift up his spirit more and more, in admiration of the high wisedome and providence of Almighty God herein.

But because this volume would bee too great, in case I **Should** should treate of this matter at large; I will therefore at this present onely shew the order and foundation of this consideration, to the intent that the devout and religious soule may hereby have a way opened unto her, to prosecute all the rest.

upon the Passion.

Wherefore it is to bee noted, that if we will see what proportion and conveniency a meane hath with his end, it is necessary to make a comparison betweene the same meane and the end, and the greater helpes that the meane hath towards the attaining of the end, the more proper and convenient is the meane for the same end.

As for example, if wee will examine whether a medicine be convenient for a disease, we must consider the accidents of the disease, and the properties and verrues of the medicine: and when we have seene what proportion there is betweene the one and The Passion
of Christ is
a general
medicine
for all the
miseries
and neces

man.

the other, we may judge whether the medicine bee convenient for the disease or no.

Even so in like manner is it in this case; for whereas it is evident unto us that the Passion and Blood of our Saviour Iesus Christ, is a generall medicine for all the miseries and necessities of man, if we will try the convenience of this medicine, wee must make a long comparison betweene the medicine and the disease; and in case we becable (thorowly as we ought) to fearch and examine both the one and the other, wee shall certainely finde, that this medicine is so fit and convenient for the curing of this disease, and of all the branches and accidents of the same, as if the medicine had beene onely instituted for the curing of each defect in the disease; the which undoubtedly is a matter able to bring a man that should consider of it attentively, into into a great astonishment and admiration. If thou be not fully perswaded herein, tell mee then I pray thee, what satisfaction could bee offered more sufficient for payment of the common debts of mankinde, than the most precious blood which the Sonne of Almighty God shed for us upon the Crosse? To cure also the wounds of our pride, covetousnesse, ingratitude, pleasures, delights, and the love of our selves, with all other evils which proceed thereof, what thing could be more convenient, than God upon a Crosse? Likewise to give us knowledge of the goodnesse and mercy of Almighty God, to enkindle us more in the love of him, to strengthen more our confidence, and to awake more our forgetfulnesse, and unthankfulnesse, what thing could be more convenient, than GOD upon a Crosse?

Moreover, to enrich a man with

with meris, to exalt him unto great honour, to enkindle his spirit in devotion, to comfort him in his tribulations, to fuccour him in his temptations, to helpe him in his labours, to encourage gim unto great enterprises; and finally, to give a perfect example of all vertues, what thing could be more convenient, then lesus Christ upon the Crosse? And to comprehend all in one word, if the Evangelicall life be well considered, it is nothing else, but onely a continuall Crosse : and so consequently, what thing could be more convenient to direct a kinde of life which is altogether a crosse, then another crosse?

And if thou be yet defirous to understand this conveniency more evidently, consider attentively what thing a Christian life is, (for the leading of a Christian life, is the end of all the travailes and paines of our Saviour Christ) Christ) and the same consideration will declare very plainely unto thee, what conveniency there is betweene this meane, and this end. A Christian life Whata (taking it in his full perfection,) cbr stian is not fuch a kinde of life as the Use is. Christians use to live at this day in the world; but such a life as eur Saviour Christ lived, and such a life as his Disciples lived, whose paines, labours, and miseries were so great, that one of them writeth thus of them: We are become a pettacle unto God, unto Angels, and unto men. For truely so great are our paines and miseries, and insuch wise are wee reviled and persecuted of the world, that (as though mee were wilde beafts baited at a stake) we are specially looked upon, not onely of men and of Angels, but also of Almighty God himselfe. And afterwards he saith thus, Vntill this present houre wee doe suffer hunger, thirft, nakednesse, and blowes, and have not

Note well

ebis point.

1 Cor.4.

not so much as a Denne whereinto hide our selves. We goe from place to place, and wee gaine the bread that we eate with our owne hands. They curse us, and we blesse them: they persecute us, and wee suffer them: they blaspheme us, and mee pray for them. To conclude, in such wise are we turmoyled and contemned of the world, as if we were the very dust and dirt that they tread under their feet: and as though me were most wicked and abominable men: the world is fully perswaded, shar nothing can be more acceptable unto Almighty God, then io procure our death and condemnacion.

This is (my deare Brother) a Christian life. This very Christian life did the Prophetslive, and so did also the Martyrs, that lived in the Primitive Church in the Wildernesse. To bee short. this Christian life did all the Saints live. And this Christian life the Apostle describeth very plainely in his Epifile to the Hobrewes, Hebrewes, in these words:

Heb. 11.

The Saints were mocked, scourged, apprehended, imprisoned, stoned, sawed in pieces, tempted, and put to death with the sword. They went in this world apparelled in Sheepes and Goates skinnes, very poore, needy, and afflitted, of whom the worldwas not worthy. They lived in the Wildernesse, and in solieary places, apart from the company of men, and had none other habitation but the dennes and clifts of the earth. This is indeed the perfection of the Christian life, which the Gospell teacheth us, and which our Savious Christ came to bring into the world. This Christian life, if it bee well considered, is a continual crosse, and death of the whole man, to the intent that, after hee is thus mortified and annihilated, hee may be able and disposed to bee transformed into God. For like as there cannot bee generation without corruption, (forsomuch

as that thing which is, must perish, to the end that that may be made which is not,) even fothis spirituall regeneration and transformation of man into Gad, cannot be made, unleste the old man doe first die, that to by death and corruption of the old man. he may bee transformed into God. Whereupon it plainely enlueth, that all the Evangelicall life, is nothing elle (as we have said) but death, and a Crosse. And therefore what thing can be more convenient to direct such a kinde of life as is altogether a continuall crosse, than another crosse? And if there be nothing more apt and convenient to ingender a fire, then another fire, and if every thing be most apt to ingender a thing like unto it selfe; what thing can bee more proportionable and convenient to ingender a crosse, then another croffe? undoubtedly fo it is: and therefore there is nothing

thing of greater force to encourage and strengthen at this day all men and women, to suffer paines, unjustice, wrongs, poverty, subjection, hunger, thirst, cold, nakednesse, and to be short, all the troubles, calamities, afflictions, persecutions, imprisonments, torments and miseries of this world, and all the austerity of the Evangelicall life, then to fixe their eyes upon the Crosse. Out of this Schoole of the Crosse came the Martyrs. Schoole learned also the Apo-Itles; and this Schoole hath likewise taught and strengthened all the Saints, to live a holy austere kinde of life. And it was the Crosse that hath accompanied and comforted them in all their labours, troubles, paines, afflictions, and persecutions.

Now, when the devout soule findeth so many kindes of fruits in this Tree of Life, for all times, and for all necessities, she cannot

but

The order

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Passion.

but wonder at the high wildome of that Soveraigne Majelly, that hath found out from an excellent meane for our remedy; and thee is also provoked thereby to acknowledge the unspeakeable goodnesse of so mercifulla Father, who being able to have holpen and remedied man with his onely will, chose rather to put himfelfe to 10 great paines and dishonours, to the intent that man might bee more honoured, and more holpen by this meane, then by any other. These bethe fixe principall wayes to meditate upon the holy Passion; and the order that may commonly bee used in meditating upon them, is to begin at the first: to wit, to confider the most grievous paines which our Saviour fuffered forus, (the which consideration is as it were the very foundation of all the others,) and from that confideration we may goe forwards immediatly unto an the rest, according as the very course of meditation will open unto us the way, and especially the grace of the holy Ghost, who is the principall Teacher of these exercises.

upon the Passion.

For as wee have declared before, when we have confidered the passing great paines which our Saviour luffered for us, wee may then immediatly proceed forwards, and confider the greatnesse of our sinnes and offences, which caused him to suffer so many grievous paines and torments; and withall, the passing greatnesse of this benefit of our Redemption, in that Almighty God would vouchfafe for the love of us to suffer such paines and torments: and we may likewise consider the highnesse of the goodnesse and mercy of Almighty God, who for the great love hee bare unto us, abased himselfe so farre forth, as to suffer so many reproachfull contempts,

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rempts, villanies, and miseries; and above all this, we may consider how great examples of verues our Saviour Christ hath given unto us herein; to wit, of patience, obedience, charity, humility, meekenesse, constancy, and of all other vertues, whereof wee have hitherto treated. Howbeit, although it be a very convenient order of meditating uponthis holy mysterie, to passe orderly by degrees through all these foresaid considerations, taking our beginning at the first confideration, and so to proceed in order from one confideration to another, even to the last; yea is it not needfull for a man (to often as he meditateth upon this holy mysterie) to goe in this precife manner through them all, (for many times it may so fall out that he shall not have sufficient time for the same) but let him content himselfe in his meditation with that confideration, where-

wherein he. shall finde most spirituall rathe and liking; for so much as in these exercises, were must have respect not to the great quantitie of the matter that is meditated upon, but to the great devotion wherewith it is done.

The end of this Booke.

DEO GRATIAS.





NECESSARIE Table of all the principall matters contained in this Booke.

> Meditation for Munday Morning.

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